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SKETCHES OF A COUNTRY PARISH.

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PERHAPS no class of workers are more liable to revulsion of feelings at different times, than those who are actively employed in missionary effort. Abstractly regarded the conversion of the world is the most hopeless undertaking in which man can engage. The old-fashioned New England minister who was wont to observe that it is easier for God to create a universe, than to convert a sinner, since in the former case there is no opposition, would not have altered his mind had he lived in the nineteenth century, and in a heathen land. The early pagan opponents of Christianity, such as Celsus, who affirmed that he must be void of understanding who conceived it possible that all the different races and tribes of mankind should be brought to believe in a single religion, have in these later days, numerous disciples. The slow progress which Christianity has made in eighteen centuries, its absolute extinction where once it flourished supreme, its tendency everywhere to degenerate, becoming of the earth earthy, the gigantic task which still remains before the church in even acquainting the race as a whole with the claims of Jesus Christ, and the melancholy indications which lead even some of the best Christian workers to hold it as a fact that the world is yearly growing worse—these considerations, and others like them, which come home to missionary laborers with especial force, are well fitted to discourage the strongest faith, and damp the intensest zeal. Many an Elijah has sat under his juniper tree, requesting for himself that he might die. Many a brave spirit, charged with an apostolic work has fainted in view of obstacles apparently insurmountable, and exclaimed, like Paul: Who is sufficient for these things? Few, indeed, are they who can be compared with the devoted Lacroix laboring with unequalled faithful-

ness, and with unrivaled command of the Bengalee vernacular, for thirty-eight years, seeing little visible fruit of his toils, yet never losing heart, but evermore saying and feeling that it is the business of the Christian to labor on, and labor on—to plant and water, and water and plant, without wearying and without fainting, leaving all results to God ;

But if there are strong discouragements, the encouragements are stronger. There are the marching orders of the church, still in force. Christian history is full of prophecies of the future, and whoever has witnessed anything of the triumphs of the Gospel, has seen what confirms his faith more than all of which he has merely read or heard. Slow as the progress of Christianity may be, progress there undoubtedly is, and even those of most wavering faith will at times find it difficult not to believe that the golden visions of Isaiah will yet come to fact. To those who are confronted with the practical problems and difficulties of mission work, the narrative in the book of Acts, of the planting and training of the early Church, appears unaccountably scanty and fragmentary. We wish to know how these young churches were founded, and especially how they were developed. Instead of such an account as we could desire, we find only a skeleton, and here and there suggestive hints, left unexpanded. This is the wisdom of inspiration. The apostles and their churches are not our models, but serve as finger-posts to indicate the general direction along which the evangelization of the world is to proceed. Details of organization and control, we certainly shall not learn from the history as recorded by Luke. Each worker must settle for himself the principles upon which he will work, and for this purpose all intelligent narratives of Christian labor may be useful.

It is in the hope of throwing some incidental side-light upon questions of missionary policy, that the following memoranda concerning the work of the American Board in the province of Shantung have been set down in response to the request of the Editor of the *Recorder*. This work, like many another enterprise, took its beginning from the edge of a zero. Shantung, like other provinces of the empire, is reticulated with secret societies, countless in number, protean in form, and to a certain extent shrouded in mystery. In some regions their adherents are numbered by thousands, while in other localities they appear to be regarded with suspicion and dislike. They are discriminated as military and civil, corresponding to the two branches of the public service. The sects which are included under the former designation are supposed to cultivate the practice of feats of physical strength. The others vary widely in all their characteristics, but appear to agree in certain fundamental particulars.

The alleged object is the "practice of virtue," a familiar phrase which still retains a magic sound for Celestial ears, and which, like charity, is made to cover a multitude of sins. The adherents of some sects refuse to burn incense or make offerings at the temples, while others hold meetings at the houses of certain leaders where offerings are made—and afterwards eaten by those who make them—accompanied by kneelings and prostrations without number. Whoever is at sufficient pains to investigate with any minuteness the phenomena of these organizations, is at once struck with three facts. Of these the first is the lack of any originality. The phraseology which he hears is now Buddhist and now Taoist, with here and there an idea borrowed from the Confucian Classics. These are the Soul, Heaven, Hell, Fairies, Immortality, Transmigration, a Future Life like the present, but on a larger seale, nine storied Heavens to which the soul can be lifted through the top of the skull, seeing things unutterable, and any other fancy conceivable, all to be found somewhere within this capacious Cornucopia of doctrine, arranged in kaleidoscopic forms, and everywhere pervaded with the indistinctness of a dissolving view. Whatever the name, whether some one of the Eight Diagram Sects, the Sect of the Single Stick of Incense, the Sect of Heaven and Earth, or other, the constituent elements appear to be the detritus of the obsolescent faiths which have reigned in China undisputed for ages, mixed with a large percentage of insoluble matter, the whole forming a concrete of superstition and absurdity. The next fact which challenges attention, is the background of fog. The inquirer naturally asks who is responsible for this doctrine? Whence came it, and when? To an occidental intellect these queries may appear not altogether irrelevant, especially in view of the tax on his credulity and his patience made by the doctrines themselves. Yet of the native adherents, probably not one in a thousand has ever pressed these questions, or gained the smallest idea, as to what it is upon which all his belief is based. Often as one meets the motto: "Investigate the origin, trace up the sources," it is a singular fact that the Chinese mind takes small pleasure in these quests, in which particular it differs from that of the Anglo-Saxon. Some will tell you that the time of Wan Li 1573-1620, marks the rise of the sects. Others more plausibly refer them to the troublous times when the Ming dynasty was extinguished in fire and blood, and the Tartars regained the throne, and both assertions are equally valueless, since neither is susceptible of proof. The remaining fact is the power of propagation. By some means these sects are everywhere, and by some means they are kept in active operation. Those means, like most Chinese

machinery, are extremely simple. Some man of intelligence has been received into a sect, and proving capable of management, he is appointed to hold the meetings, it may be four times a year or it may be forty times, on fixed days, or subject to call. Every member comes with his assessed contribution, for example a hundred cash. The leader provides the bread-eakes offered and then eaten, and takes care to keep the expenses down to help the gross receipts. At certain times he reports to his next higher master, gives him a portion—say half—of his receipts, and appropriates the rest to himself. This higher master has one still higher from whom his knowledge and functions emanated in the first instance, and to whom he is likewise responsible. Thus by graduations of masters, like the successive ranks of Chinese civil officers, an incredible number of adherents can be looked after without the least effort, and with great pecuniary profit to the supervisors. This last item alone might suffice to explain the vitality of the sects, were there no doctrines whatever. To a government like that of China, however, it becomes a question of tremendous import, what all these countless millions of its subjects are at, with their complex sectarian ramifications, holding their midnight meetings, and plotting no one can say what. The government remembers the White Lily Sect, the Triad Society, and numerous others, nor has it forgotten the *T'ai P'ing* rebellion, to which they led. Into delicate questions of tendencies and possibilities it does not enter. It forbids all secret societies, for in the eye of the government any one of them, while professing to be merely a rigid Temperance Society, or an organization simply to "Practice Virtue," may be the protoplastic cell, out of which by speedy and destructive evolution is to be developed another *T'ai P'ing* army.

Now it fell out several years ago, that in the village of *Ti-ch'i* (第七屯) or number seven, situated on the Imperial Canal, within the sub-prefecture of *Te-chou* (德州) and on the very edge of the province of Shantung, one of these sects took root. Six miles away lived a man, connected by marriage with a family in number seven, and through this individual was introduced the *Chung-yang* sect (中央門), which was joined by seven or eight families. The master lived at a village near *Te-chou*, and the head-master within another district, to the north-east. In the Spring of the year 1866, an unlucky accident befell the Old Man who had wielded the head-mastership of this organization. An enemy accused him to the district magistrate of being the head of a sect, and he was promptly seized and taken to Peking, where he died in prison. Other leaders were apprehended, some of whom were banished beyond the Great Wall,

while the remainder were exiled to the inhospitable wilds of the Amoor River. When arrests of this kind are made, they do not end with the leaders. The rapacious "tigers and wolves" which infest Chinese yamêns, make the most of such occurrences. The more arrests are made, the more opportunities for extortion, which is the single purpose for which it is popularly supposed that yamêns exist in China at all. It may therefore well be supposed that great fear fell upon all these of the *Chung-yang* way of thinking, since none of them could be sure that his own turn would not come next. Fortunately for the people at number seven, they were at a considerable distance from the danger, which gradually passed away. Rumors of the new foreign religion which had made its appearance in the North of China, simultaneously with the victorious French and English troops, had spread in every direction, and had reached the Old Man who was head-master of the *Chung-yang* disciples. Perceiving that the new faith inculcated the practice of virtue, and concerned the soul, he seems to have anticipated some affinity between the foreign doctrines, and his own. The sects have no visible literature, through fear of the consequences of being implicated in its circulation. Such books as there are, must be guarded with jealous care. Under these conditions, the dicta of the masters and especially of the head-masters are weighty, and final. This particular head-man had left to his followers the general direction, that if the *Chung-yang* doctrine failed, and the foreign doctrine was accessible, they should join the latter. The consequence of this observation was the beginning of the missionary work with whose history we are at present concerned.

In the autumn of the year, a sub-leader of the now disbanded sect, with four other men, three of them from the village of *Ti-ch'i* made their way to Tientsin. Strolling along to see the sights of the great metropolis, they came upon the chapel of the American Board Mission. The result was that a visit to their village, 160 miles distant, was promised. When this visit took place, not long after, many of the villages were smitten with terror at sight of a foreign barbarian, and at the possibility of being compromised by listening to the new doctrine, but one man of some intelligence and influence was favorably disposed. On a second visit, some months later, this man was found to be at the point of death. Had he lived the course of subsequent events might have been totally different. In the neighboring district of *Lao-ling* (樂陵縣), two days' journey to the eastward a similar beginning had already led to an opening of largest promise, destined to a rapid and vigorous expansion. Nothing like this took place at number seven. Of the three men who visited Tientsin, one

was baptized six years later, and the others were never baptized at all. There was no leader, and but few who wished to be led. Only two women, whose hearts it was hoped the Lord had opened, seemed suitable subjects for admission to the Church, and these not until after the lapse of two years. Nearly two years more passed without further additions, when another woman and four girls were baptized. For a period of seven years, from 1872 to 1879, no adults were received, and at the end of more than twelve years from the first visit the roll of members in the village included but nine adults all connected with one family of whom but two were men. In the villages immediately contiguous, there were no converts. Christianity, as we know, like other forces, is propagated along the line of least resistance, but it is alike impossible to foresee in which direction it will be propagated most successfully, and to explain why it has been successful in one direction, while entirely extinguished in others. Trying as they must be, even to the strongest faith, these early years of labor are by no means lost. The wise farmer will at times scatter his clover seeds upon the snow, and the faithful shepherd will sow beside all waters, trusting to reap in due season.

The field allotted to the Tientsin station was a vast area, stretching from the sea to the mountains which bound Shansi. The little centers at which converts had been gathered were at long distances from each other, and from the common head-quarters, and merely to make the circuit, involved a journey of half a month. To visit frequently localities so remote, was obviously impracticable, but the labors of the Shepherds themselves, were supplemented by those of a native assistant.

How trifling incidents may serve to give direction to missionary work, is illustrated in the early experience of this preacher. Crossing the Imperial Canal near *Ti-ch'i*, where alone there were inquirers, he made his way to a little market town a few miles distant, quite without objective, but not without an object. The keeper of a small drug-shop of whom the preacher had heard, perceiving him to be a stranger from a distance, invited him in, and afterwards to his house, pleased with his conversational powers, and struck with the singularity of his teaching. On leaving, the helper inquired if the druggist could direct him to the abode of any one who would be likely to welcome a new doctrine. On reflection, the shop-keeper remembered an acquaintance in a village two or three miles distant, who might be called a "Doctrine-Lover" others there were none. To this man's house the preacher bent his steps, introducing himself with the strange announcement that he was in search of 'Doctrine-Lovers' and had heard of Mr.

Hou. His plausible address gained him audience, the amazing quality of his communications riveted attention, and half that night with all of the next day, were devoted to the consideration of the strange doctrines. A considerable number of books was left, and the preacher went his way. In time the seed bore fruit. The Doctrine-Lover desired to know more fully of this way, and endeavored to raise a little company to go to Tientsin to inquire. His acquaintances however, loved "Doctrine" only in the abstract, and had no idea of chasing it a hundred and seventy miles, with the certainty of wasting time and money and no certainty of other return than dearly bought experience. Mr. Hou accordingly went as he could, and soon saw his way clear to a definite rejection of a multitude of "doors" and doctrines which he had tried from childhood and which never led anywhere, and embraced Christianity. In April 1872, he received baptism, the first male convert in this region after five years' of disappointment, and by far the most important one, for within a few years he became himself a helper, his house the head-quarters of the missionaries at every visit, as well as the center of the famine relief work, and his village was afterwards chosen as the residence of missionaries designated to the Shantung station of the American Board Mission. From the year 1872, the work in this region expanded gradually, until at the end of 1877 the annual additions to the membership ranging from two to twelve persons brought the number up to forty-three (one having died) representing twelve different villages. In the Autumn of this year, the mighty famine impending, began to throw its baleful shadow across the land, and mission work never appeared so futile. Converts to Christianity in China, are at first almost invariably among the poorer class, with whom the struggle for existence is most severe. In a country where consumption ever treads upon the heels of production, the failure of a single crop involves consequences which an occidental unfamiliar with Chinese civilization, can by no means comprehend. It is little to say that every Chinese convert was deeply affected by the famine. Many of them were confronted by the danger of starvation; others were actually starving. An extended tour through the famine district, showed that any attempt at mission work was vain. At this time, unfortunately, no funds had been collected for relief, and the most that could be done was to promise that active steps would be taken to relieve a part, at least, of the most urgent distress in the villages most frequently visited. Under these circumstances, it is not to be wondered at, if the most trusted converts were full of grave apprehensions, and those less firmly grounded in Christian knowledge, were disposed to inquire what could be the

value of a religion which does not fulfill some of its radiant promises within the compass of the present life. Within the two following months funds were secured to a limited extent, and a relief work was begun on a small scale, from the village of *P'ang chia chuang* (龐家庄) as a center, soon after the Chinese New Year, in the month of February, 1878. As the sum actually in hand was small, and the prospects of ampler supplies uncertain, it was necessary to confine operations to a very few villages, and those in which there were church members were selected, because they were few in number, and because responsible managers could be chosen more easily than elsewhere. While, however, it was made evident that Christianity was the needle without which the famine relief thread could not have entered, it was shown in practice that a profession of Christianity conferred no title to special favors, and that all would be served alike. A system of inspection was established in each village, and a committee of managers chosen, through whom the actual distribution took place. So far as practicable, the houses were visited at the time the names were entered upon the lists, and every effort was made to prevent an improper use of the relief money. Payments were made in cash once in ten days as a rule, generally from the head-quarters of relief, and at the rate of fifteen cash to each adult *per diem*, and eight cash to children under fifteen. The closing payment towards the last of June, intended to supply food until the middle of July, was made in grain. The details of the work of relief are too fresh in the recollection of every one to render it worth while to recapitulate them in this connection. Our present concern is simply with the results as related to missionary labor. It is certainly much to be regretted that in China no effort has been made to present comprehensive and careful narratives of the methods pursued by missionaries in following up the famine relief with Christian instruction. A series of papers of this nature published in the *Indian Evangelical Review* throw much light on missionary policy in that country, and must prove extremely valuable in the way of suggestions, should similar conditions again recur. It is to be hoped, however, that it is not yet too late to preserve in tangible form, the records of the interesting experiences connected with the expansion of missionary labor in China, following the great famine. The first effect in the case we are at present considering was that of a gigantic advertisement. Foreigners had been for ten years coming and going, with what purpose the vast majority of a dense population neither knew nor cared to inquire. Their errand was unknown, and their presence was unfelt. China is the land of *vis inertiae*, and a matter which does not concern one, is regarded as of no importance.

Curiosity even, except of the most crude and vulgar variety, is a singularly feeble force. Famine and famine relief changed all this. Hunger is said to be an excellent sauce. It is also a microphone, a telephone, and a stimulant to the auditory nerve. It illuminates the brain, like an electric light. The moment sufficient funds were in hand to enable the distributors to dispense relief, geographically beginning in villages nearest to the distributing center and working outwards, that moment the attitude of mind of multitudes, was that of inquiry. Occasionally an ignorant clown appeared with a cash-bag over his shoulder, apparently expecting to have it filled with ingots, or at least with copper coin, but in general the interest was manifested in the form of a polite request to visit the village for the purpose of imparting instruction. The red cards of invitation thus showered upon the distributors, would have sufficed to paper a room. The designation of Shepherd (牧師 *Mu shih*) proved a shibboleth, the sounds being frequently represented by the first characters that occurred, and occasionally when spoken combined with other titles, as Sir Shepherd (牧師老爺 *Mu shih lão yéh*). Early in April, the outsiders began to flock to the regular Sunday services at *P'ang chia chuang*, overflowing from one room to two, and from two rooms to a court-yard, which was sometimes crowded. Idle curiosity and the lively hope of attaining the coveted loaves and fishes supposed to follow upon identification with the new doctrine, were of course the propelling forces which gathered these audiences; yet here was a golden opportunity such as was never before enjoyed. Attention was enlisted, and in China to fix attention is to carry the outworks. The relief work was under almost constant foreign supervision for nearly five months, and it was morally impossible that a considerable proportion of such auditors should not carry away something. When preaching in the different villages, it was a common experience to be addressed as Buddha (阿彌陀佛), and with that inborn instinct of respect characteristic of Orientals, but which to us seems gross servility, a whole yard full of people would simultaneously fall prostrate before the missionaries, mingling their petitions with their thanks. Old women who had never seen or heard of a Christian service, mistaking the nature of the usual Sunday collection, would come hobbling forward depositing a single cash as their quota of "incense money." Wild rumors of unexpended balances of relief funds, to be disbursed among the Sunday attendants, occasionally brought avalanches of hungry and expectant candidates from great distances, rendering it difficult to keep order and still harder to convey any instruction. When the relief closed in June, it was evident that within the preceding three months, missionary

work in that region, had been totally revolutionized. It was not simply what men had chanced to hear, nor yet altogether what they had been permitted to see, but a great object-lesson in practical benevolence had been forced upon their notice, and it was impossible not to connect it with Christianity. All their lives long these people had been hearing of the five constant virtues, of which benevolence is the first and chief, but they had never seen any one of these virtues put in practice, until the foreign preachers of a foreign religion bringing foreign silver, dispensed it equitably in the direct ratio of the need. Whatever theories might be proposed in explanation of this strange fact, there was the fact. At first it was natural that wild tales of ulterior designs on the people, or upon their lands, should find credulous listeners, but as no advantage was taken of the obligation incurred, these rumors gradually died away. It was evident that the people were not after all to be deported as foreign slaves, a foreign empire was not after all to be set up, there was after all no ulterior design, it was only the strange foreign way of "Practicing Virtue." Thus as when the mists disperse, leaving old *T'ai shan* prominent as the highest point of land in the province of Shantung, so when all idle hypotheses had been blown away, there still loomed up the alpine fact that more than ten thousand dollars had been absolutely given away, and that more than twenty thousand persons in more than a hundred villages had been assisted for several months. A back-ground like this, affords a favorable opportunity to preach the Gospel. It has been much disputed whether the Chinese are or are not grateful for favors. To some they appear like the Sandwich Islander, who having no word in his language to express thanks which no one felt, was wont simply to remark on receiving a gift: "That is just what I want." Whatever may be true in ordinary cases, the general testimony of distributors of famine relief goes to show that the Chinese are by no means ungrateful. However undemonstrative by nature, they may be said to resemble the dumb man, who, as the saying goes, when he sees his new wife, though he may not say much, knows what he thinks inside. Circumstances made it impracticable to visit this region for three months after the relief work closed. By that time, much of whatever gratitude was felt, had melted in the copious July rains, or evaporated in the August heats. Services at three or four centers had been feebly maintained, but with a constantly diminishing audience, reduced, during the rainy season and the busy harvest which followed, to a scanty minimum. Lists of so-called "inquirers" had indeed been formed, but in many cases they neglected to inquire, and most of them doubtless forgot

that they had ever thought of doing so. To casual observation, the time for the spiritual harvest had come, and there was almost nothing to be reaped. Meantime during the busy season of Autumn, when it would have been difficult to collect audiences elsewhere, daily preaching was maintained at each of five village fairs, within easy reach of the head-quarters, and this was regularly continued for about two months. The village fair occupies a unique place in Chinese life. Generally speaking, in the smaller towns there are scarcely any shops, and with the exception of such articles of cooked food, fresh fruit, or perhaps feminine haberdashery, as may be hawked about by pedlars, everything from a coffin to a carrot is bought and sold only at the local fairs. Every one attends them, men, women, and children, and by an ingenious system of rotation, there is almost always some fair within a convenient distance of every village, each day in the year. The larger fairs are frequented by wholesale dealers from a distance, buying and selling mules, horses, and cattle, cotton, grain and cloth, and whatever may be the special produce of each region. In this way the fair becomes the general public exchange, and affords almost the only substitute for the newspaper and the telegram. The people at large can in no other way be made familiar with Christian truth so quickly and so extensively as by faithful preaching and bookselling at country fairs. The man who casually listens to-day, may return at the next fair, five days later, and buy a little book. It would not be strange if he were willing to attend the Sunday service, which it may be, is held in a neighboring village, and not infrequently invitations to preach in other villages and at private houses, have become so numerous as even to supersede for the time the fair preaching. The autumn harvest had no sooner been gathered, than indications were visible in different quarters, that the Gospel seed already sown was beginning to sprout. Within the few months preceding, Sunday meetings had been begun in three villages, distant from six to eight miles from the central head-quarters. As the process by which Christianity took such root as it was able to get in these little centers, may serve to illustrate the helps and hinderances which the Gospel meets in China, it may be worth while to notice it somewhat more at length than the inherent importance of the circumstances themselves might warrant. One of the new meeting-places was the home of two school-teachers, uncle and nephew, who had been baptized some years before, after passing through those mental struggles, which are so often indispensable, before a Confucianist can become a Christian. In consequence of their baptism, one of them, a doctor, had lost all his medical practice, and the other had lost his school, and both had

lost their friends, and alienated most of their relatives, and one of them furnished an example of the truth that a man's foes shall be they of his own household. When it became evident that the reception of the new religion by these teachers was the circumstance which brought famine relief to their village, many of their neighbors changed their minds in regard to its merits, and opposition soon came to an end, but very few of their fellow-villagers were ever baptized. These two teachers were employed as assistants in distributing relief, and having previously received instruction in Christian doctrine for one or two winters, were engaged as helpers, and within two years from this time, about forty persons were received into the little Church which met in the house of the nephew. In a village called *Shih chia t'ang* (史家堂) lived a man named Chu, who though married and having a family, had been brought up as a Taoist priest, but had been all his life, like his father and grandfather before him, the keeper of a Buddhist temple from which the village takes its name. The proprietor of the little drug-shop already referred to, having himself been baptized in the meantime, had been the means of acquainting this temple-keeper with the new faith. Mr. Chu, being himself a "Doctrine-Lover" listened gladly to what he heard, and at his invitation his village had been visited by a missionary before the famine began. Although the keeper's sole support was derived from the income of about thirty Chinese acres of land, belonging to the temple, he was apparently a sincere inquirer after truth, but being weighted with the insoluble problem of how to avoid starvation if he gave up his temple, he made little external progress towards Christianity. At the time of the sudden expansion of the relief work, this man begged that his village might be relieved, in consideration of his previous connection with the missionaries, although the village was more removed from the central head-quarters than scores of others, all of which were taken in geographical order. On consultation it was resolved to treat the temple-keeper and one other man from another region, also a previous inquirer, as if already baptized, and early in April the village was put on the lists. The consequences of this simple decision were far-reaching. Within a few weeks, a preaching service was begun in the temple on Sundays, in which attentive audiences were gathered. During the month of June, the temple-keeper appeared with the singular intelligence that his townsmen were contemplating the step of removing the idols. The suggestion was no doubt originated by the keeper himself, and the favor with which it was received was due to real gratitude for the suffering which had so obviously been averted in this village by the famine relief, and in part, perhaps, to

an instinctive feeling that gods, so long and faithfully worshipped, which had yet been proven so incompetent or indifferent, deserved expulsion. Whatever the motive, the desire to get rid of them seemed genuine, but before taking a step so unprecedented and which might involve serious consequences, the villagers wished some guaranty of protection, should trouble ensue. To promise this was obviously out of the question, no one in that village having received baptism. Instead, therefore, of the bold act of burying the idols, as first proposed, it was at length agreed to avoid exciting opposition and provoking unnecessary hostility, by simply removing them from the back temple to the front one. Notice was accordingly given by the leaders that any one in the village who wished to assist in the work of removal, would receive four pounds (three catties) of millet for a day's labor. The object of this arrangement was to commit as many of the villagers as possible to the course to be taken. The rear temple contained large images of the *Kuan yin* (觀音) *Wen ch'u* (文殊) and *P'u hsien p'u sa* (普賢菩薩), and ranged upon the sides stood the Eighteen Lo Hans, or Companions of Buddha, drawn up like a base-ball club, nine on a side. Other smaller divinities to the number of about twenty, occupied the remainder of the platforms. Half a dozen Anglo-Saxons would have effected the entire removal in six hours, yet about thirty men spent two entire days upon it. The front temple was thus converted into a sort of mythological warehouse, almost every foot of space not appropriated to the goddess of *T'ai shan*, and her attendants, being invaded by the interlopers from the larger temple in the rear. Many of the images were much shattered in the transfer, and some of them lost their heads, but none were intentionally mutilated. The millet, it should be added, was provided by the villagers themselves, and had no connection with the famine relief, or with the missionaries who took no other part than to give, when asked, their advice. The next day (Sunday, June 23rd), a kind of dedicatory service was held in the now vacant temple, the platform from which the gods had been removed serving as a rostrum, the incense-table as a pulpit, and the temple-bell as a summons to the audience, illustrating the Chinese aphorism that when a bald man becomes a Buddhist priest, he has his materials furnished to hand. No disturbance of any kind having ensued, three months later the proposition to abolish the idols was again brought forward, the temple-keeper himself being, as before, the prime mover. Yet he was far from being one who could act as a leader of others. Modest and unassuming to the point of timidity, he was able only to make suggestions, without inspiring others with his own force of conviction. Many regarded him as an amiable idiot,

who had swallowed the "bewildering medicine" of the foreigners, and others unthinkingly acquiesced in his opinions without stopping to inquire what was involved. Had there chanced to be in the village a school-teacher, or any influential reading man, things would never have come to this stage, or if so, would never have gone beyond it. As subsequently appeared, the average character of the people in the village was far from being high, and among the sixty or eighty families, not a single individual emerged with any capacity or even disposition for leadership. Yet despite this unpromising outlook, the thing aimed at, did somehow contrive to get itself done. The great number of Chinese temples is a constant source of wonder to those foreigners who are aware of the poverty of the people, and how little hold the current religions actually have upon them. The process by which they are built is, however, extremely simple. "When everybody brings sticks, the fire flames high." No system of canvassing could be more thorough than that which extorts the necessary funds for a new temple, and few are more effective. Chinese buildings are so deficient in the foundations, that they seldom last for a century, and many of them not for a fourth of that time. Thus incessant repairs are inevitable, so that in China there are as truly successive crops of temples as of turnips. The priests, whose living is derived from the lands originally made over to the temple, are not likely to see the buildings go to ruin without a vigorous effort to get them rebuilt. Hence interminable begging everywhere, and a waste of capital quite inestimable. Those who give the land which forms the temple endowment, constitute a sort of Board of Trustees, of which the donor of the land upon which the temple itself stands, acts as a kind of Chairman and is variously known as the master of virtue, or chief donor. Such is the theory, but the modifications to which it is subject in practice illustrate the wide difference between Occidentals and Chinese. Everybody has a finger in the Chinese village pie, and in effect every one who cares to make himself heard, is a trustee, whether he is or is not the recipient of his neighbor's trust. In this case, the temple was founded before the time of any one now living, and there is no tablet to indicate whether the original structure was put up an hundred or a thousand years ago. All the deeds of the land had been lost, and the living representatives of the first donors were totally ignorant of the situation of their respective donations of land, and even of their extent. It is only recollect that the buildings had been repaired in 1818, again in 1825, and recently in 1866, being now in good repair. The front temple measures 25 by 13 feet, and

that in the rear, 32 by 17 feet; the small side buildings are built of mud brick.*

No pressure of any kind was brought to bear upon the villagers, but they were advised, if the step of abolishing the idols was taken at all, to make it unanimous and thorough. After several preliminary consultations, a conditional promise was made on the part of the missionaries, that a village day-school should be established in the temple for a period of at least a year. A general meeting of the eighteen managers, with other persons from the village, was held in the temple October 28th, 1878, at which, by special invitation, were present two missionaries and two native helpers. Although the matter was already virtually decided, in order to make it irrevocable, a feast was spread, according to Chinese usage for the various incidental expenses of which, the temple-keeper secured a loan of about ten dollars borrowed like Johnson's six pence, *not* to be returned. After a plain and homely farmer's dinner, in which the deficiency of chopsticks was supplemented by short pieces of corn-stalks, an excited discussion ensued, which a casual spectator might have mistaken for a dawning fight. No opposition of any kind was, however, offered to the transfer of the temple to the Jesus sect to be used as a chapel, and the sole point of anxiety in the minds of some of his neighbors seemed to be how to secure the temple-keeper in his right of holding the temple land. One of the helpers present, in default of any literary man from the village, drafted a Deed of Gift, which upon being read in their audience was, with some slight alterations, vociferously accepted by the meeting *nem. con.* and the signatures of all the temple managers, and of three other individuals besides, were appended to this unique document which presented the temple buildings to the church forever, and the land inalienably to the temple-keeper or his heirs, who was now to be keeper of the chapel.†

By the time these details had been arranged, the Deed of Gift drawn up, discussed, agreed upon and signed, it was dark. The

* An exaggerated description of this temple, published at the time of its transfer, and afterwards widely copied into both English and American newspapers, has recently secured some permanence, by incorporation into Dr. Christlieb's useful little work on Missions. The error arose from a letter written by a United States naval officer, at that time on the Chiuia Station, whose information was inexact.

† In a letter written at the time, an extract from which was published in the *Recorder*, this transaction was affirmed to be, in Chinese phraseology, "as fast as a nail in a board." This was perfectly true. There is a difference in the tenacity with which nails are held in boards.

missionaries returned home with the Deed in possession, and the villagers proceeded to execute its terms. A small sum of money ("borrowed" like the rest) had been judiciously offered by the temple-keeper to such as chose to assist, in the work of removal—for in China "Money can move the gods," and "He that has cash may have devils to turn his mill." As soon, therefore, as it was quite dark, the villagers attacked their gods, as Elijah fell upon the priests of Baal, and with such energy that by midnight the entire fifty or sixty had been planted in a shallow ditch, a short distance from the temple, where it was hoped they might atone for their former uselessness by checking the washing away of a threshing floor. Much zeal was displayed in beating the idols in pieces, to extract the lump of silver, which is supposed to represent the heart, but it was not surprising that their hearts were not found right, being, not silver, but pewter. A few months later, the images had crumbled away, to what the villagers described as "divine mud," the waters prevailed as before and the gutter in which they found appropriate sepulture was re-opened.

The Sabbath after this planting of the gods, a Church was begun in *Shih chia t'ang* by the baptism of twelve persons, many of whom were among the trustees of the late temple. The platforms and other lumber were transformed into benches and tables and by these and other alterations involving an expense of about \$70, the premises were adapted for their new uses. Owing to the poverty of the villagers, and their unwillingness to spare their children from the customary winter employment of gathering fuel, the projected school soon came to an untimely end. A helper was, however, stationed in the village, and within eighteen months of the removal of the temple gods, the number of persons upon the lists of the Church there, amounted to about seventy, one-third of whom were women. The character of the converts living in the village, appeared on the whole decidedly inferior to the average. The circumstance that the building was once a temple and public property, has rendered it at times difficult to preserve that order and decorum which beft a Christian service, especially when foreign ladies chance to be present.

The spectacle of a whole heathen village, apparently renouncing voluntarily its traditional superstitions, to the extent of presenting its only place of worship to the adherents of a foreign religion of which scarcely any of them six months before had even so much as heard, is adapted to excite speculation as to the possible consequences, should such action become general. The ancient church of St. John, which still exists in Pergamos, is supposed to have been transformed.

to this use, from a heathen temple, probably that of Æsculapius. In the decay of idolatry during the decline and fall of the Roman Empire, such cases may have been even numerous. The history of the China Inland Mission records the gift of an ancestral temple in one of the central provinces, as a church. In a village evangelized by the English Methodist Mission in Shantung, every family having adhered to Christianity, a small temple was destroyed, and the materials used in building a chapel. Other instances may have occurred, but it is desirable that their importance should not be overestimated.

The year after these changes in the *Shih chia t'ang* temple, another famine was threatened, and idle threats were uttered that the temple would be re-occupied, if relief were not to be had. The temporary excitement was speedily quieted by the arrival of a helper to "talk reason" to the mecontents, who were pacified by a subscription toward the erection of a new adobe wall about the temple grounds, and of a tablet over the door with the words: *Jeh Su T'ang*, Jesus Chapel. Some contributed money and others labor, but when accounts were squared, it was not surprising that the amount from the native church members was found adequate only to provide and decorate the board, while the sum to be given by the Shepherd paid for the wall! The only other temple in the village, that to the God of War, is totally neglected, and the images have been gradually destroyed. A kind of Temple Fair held twice every Spring in the village, for the reading of the sacred Buddhist and Taoist books, came of course to an end, thus saving an annual waste of several hundred dollars. The temple-keeper no longer went about collecting tributes of grain, after the wheat and Autumn harvests, as in former days, and no doubt found his income much diminished. To external appearance idolatry in this village was extinct, except perhaps in the retirement of a few individual houses, and no one ever appeared to regret the step taken, or to wish the past undone.

Yet in spite of this favorable state of things, a mere trifle precipitated a storm. Two years after the change from temple to chapel, some unknown persons stole the heads from an acre or two of the chapel-keeper's millet, whereupon he "hallowed the street," calling upon the authors of this wrong to restore the grain, or be considered thieves. However puerile such a proceeding might appear to an Anglo-Saxon, it was sufficient to plunge the *Shih chia t'ang* village and Church into a swamp of trouble. Hostility to the temple-keeper, once so popular, led to attempts to dislodge him

from his place. A few evil disposed persons led the way, and the others followed. He was formally warned not to plant his Autumn wheat, whereupon he fled for protection to the Shepherd. The Shepherd sent a remonstrance, and the malecontents replied with a deputation. The transfer of temple and land was not denied, but a part of the land was demanded back for village use. A prosecution of the temple-keeper was threatened, and would have been begun had there been any leg for it to stand upon, but as it was, even the "pettifogger" consulted, refused to indite a complaint so obviously destitute of reason. After a wild welter of dispute, dragging over nearly two months, certain Peace-Talkers, all from outside villages, came on the scene, and proceeded to arrange terms. Some of them were church members, but more were not. Their functions were peculiar, and their credentials unique. No body appointed them, but they intervened in the interests of peace. As many as pleased thus offered themselves as a kind of buffer between the parties concerned, precisely like middlemen in a bargain. Only by the aid of these persons, was it possible to put an end to this irrational and unseemly controversy, and apparently no end would ever have come at all, had not six acres (*mou*) of the thirty-one belonging to the temple, been surrendered to the village as the price of future perpetual peace. The reader must by no means suppose that the village as a whole, wished to get back the temple land. Two or three turbulent fellows, the leaders being members of the Church, did it all. The proverb observes that the Barefoot man does not fear him who wears shoes, since the latter can always retreat into localities where he can not be followed. In one aspect, this saying contains a compendious account of Chinese society, and shows the situation of the "balance of power," which resides perennially with the Barefoot man. He can steal his neighbor's crops or fire his buildings, and in numberless ways do remediless mischief, being beyond the reach of reprisal, secure in himself possessing nothing whatever. It is difficult to keep the Barefoot man out of the Church. To the poor the Gospel is preached, and who is poorer than he? But when once he is in, he frequently gives rise to situations which become dramatic.

The arduous labors of the Peace-Talkers, culminated in a meeting at the temple, or rather chapel, Nov. 12th, 1880, the result of which was a singular document, signed by twelve middlemen, and twenty-six individuals from *Shih chin t'ung*, representing every surname in the village. The substance of this agreement, which being a

curiosity in its way is appended,* is the re-affirmation of the Deed of Gift drawn two years before, the unconditional conveyance to the Church of twenty-five *mou* of the temple land (six being under tood

* Shih chia t'ang, Deed of Gift of Temple and Land. Signed Nov. 12th, 1880.

光 緒 六 年 十 月 初 十 日

立字據人 姜得善 司忠等共計二十六名因光緒四年史家堂公庄人民均蒙西國牧師賑濟之恩明恭敬 天主之道乃知土塑木偶空受香烟毫無靈應故於光緒四年十月間牧師於鄉衆公議將本庄舊年不在祀典之娘娘廟一座北瓦房三間大瓦過廳三間東平房二間西平房三間瓦門樓一間榆樹一株土木相連兩造公議除去廟中偶像情願將此廟捨於 耶穌教會改爲耶穌堂敬奉 天主外有廟地三十一畝歸於本庄耶穌堂耕種許種不許當賣永無更改又因本年鄉衆公用除回地六畝兩造公議立字勒石不忘恐有後反至於下餘地二十五畝每畝丈量清楚稅契過割本庄埃門各家均出情願立字爲証永無反覆倘有反覆之人中人許私下罰白米一百石如有滋擾事情牧師送官嚴究恐口無憑立字據爲証

美國義

史治清

張林

姜崇德

美清善

張蘭高

史恭

崔成

王克泰

于文秀

張景才

姜榮善

姜得善

牟士安

張蘭芳

司榮

史仁清

張會

姜榮善

高謙

牟士安

張瑞

姜澤善

傅連元

于文秀

張景才

姜榮善

傅興邦

姜維善

牟士安

張蘭芳

孫東昇

史懷清

牟登霄

姜國山

曹璋

張瑞

姜澤善

立

to revert to the village †) of which twenty-five *mou* deeds were to be drawn up, one deed for each separate piece of land, and each deed signed like the agreement by all the villagers. A tablet is to be erected as a permanent evidence of the compact, and it is provided that in case of future attempts to infringe this agreement, the middlemen have power to inflict a fine of an hundred piculs of white rice; while in case of disturbance, the Shepherd is expressly authorized to send the offender to the District Magistrate for rigorous investigation. It is the local Shantung custom, on sale of land, to measure it in presence of *all* the adjacent owners, each one's name appearing in the description of the boundaries. This done, all concerned partake of a "feast," without which nothing in China is complete. The Peace-Talkers, the contiguous land-owners, the measurers, the reckoners and the writers, numbered on this occasion forty persons, several of whom came from a distance and spent the night. When any matter which involves the interference of Peace-makers is adjusted, both parties to the settlement are expected to provide a banquet, which is the method by which their services thus rendered are recognized. The next day, accordingly, a still more elaborate "feast" was prepared, of which eighteen persons partook. A few days later the villagers also feasted the middlemen. The reader expert in Chinese affairs, will be at no loss to conjecture who paid for all this junketing—excepting of course the villager's feast—nor will he be surprised that the total thus expended, added to the temple repairs and alterations already described, and augmented by a multitude of miscellaneous and incidental expenses, aggregated more than \$150, no part of which expense, it should be observed, was borne by the mission. Considerable pressure has from the first been exerted by Helpers and others, to have the temple-keeper, whose "hot heart" and numerous trials in consequence of what has happened have brought him much sympathy, taken into pay as a chapel-keeper. This petition could not for obvious reasons, be granted. Every effort has been made to inculcate the unwelcome doctrine, that both church and chapel-keeper must depend upon themselves, the foreign Shepherds acting only as a bridge to enable them to effect the transit from the Old to the New. The transfer of land and temple to the *Jeh Su T'ang* or Church, was now complete. In

† It may be worth mentioning, that these six acres reverting to the village, were divided into three shares, for the privilege of cultivating which, several of the poorer families cast lots. No surprise was manifested at the circumstance that the Barefoot man who originated the disturbance, drew a share. Even after legal security in the new status had been attained, one of the villagers—the original master of Virtue—instigated no doubt by others, attempted to frighten the chapel-keeper from cultivating the chapel land. So true is the current Chinese adage, that If men will not talk Reason, even the gods cannot manage things!

proof of this, there was the agreement already given, and five tremendous Deeds, each of them a foot and a half square, and to each of which was prefixed the following preamble: "The executors of this Deed are the residents of the village of *Shih chia T'ang*, generally; who, on account of having received Famine Relief through the kindness of the Foreign Shepherds, reverence God's (天主) Doctrine, and who acting in a public capacity do voluntarily present the land of the *Niang-niang* Temple to the *Jeh Su T'ang*, and will never revoke the same, and do now in the presence of middlemen [six names, one of them the local constable] accurately measure every acre and fraction of an acre as follows." At the close of the description of the several pieces are added the words: "Entered under the new name of *Jeh Su T'ang*."

It was evidently desirable that these deeds should be stamped at the District Magistrates' yamēn, in the usual form, but the strange interpolation of a creed in the preamble, and the singular character of the transfer generally made it by no means impossible, that although the deeds of other property which the Shepherds had had occasion to purchase, had been attested to without question, these might excite criticism and make trouble. To avoid all ground of objection, three several petitions were presented, similar in tenor, setting forth the circumstances of the case, one on behalf of the Shepherds, one drawn by the local constable, and the third by the villagers themselves. Much delay was experienced before the petitions were answered, and the answer was equivocal. The Magistrate professed to desire light on the subject of his duties in the item of foreign relations, and leisure to examine into despatches and treaties. At length, however, more than three months after the Agreement was signed, the deeds were actually stamped, the usual Deed of the Province and of the Board of Revenue appended. Even then they were detained ten days longer for mature reflection, at the end of which time application was made to the custodian of deeds for their delivery. It had been evident that the Magistrate was but an unwilling actor in the matter, and acted only when no further excuse occurred to mind. The keeper of the deeds could not venture to give up the papers without consulting his superior, and he in turn went in to see the Magistrate. "Shall the deeds be given up or not?" was the question, asked of his Serenity, for if not, the parties who had come for them wished to know exactly why they were withheld. His Excellency replied that he had looked up his despatches, and found reference to things English, and allusions to matters French, but as to *America*—nothing. He was under the impression that a copy of a treaty with a country of that name had

existed somewhere in the yamēn, but if so, it was not now to be found. "Well, let them have the deeds," so they had them. Happy the people, says Montesquien, with no annals. Fortunate the obscure nation which has never incurred the notice of a Chinese District Magistrate!

(*To be continued.*)

MISSIONARY MANUAL.

BY A. BROTHER.

MR. EDITOR:—

A copy of *The Indian Missionary Manual*, by John Murdock, Indian Agent of the Christian Vernacular Education Society for India, has come into my possession. I have been greatly interested and profited by the perusal of it. The Author had very special advantages for its compilation as he states them in his preface. "The duties of the compiler [as agent of the Education Society] require him every year to make the circuit of India, as well as visit Ceylon. Already the round has been taken ten times. Unequalled opportunities have thus been afforded of consulting experienced missionaries about their modes of operation, and of examining the principal libraries of India. An attempt has been made in the following work to turn these advantages, in some measure, to account. Besides specially consulting missionaries like Dr. Mullens, of Calcutta; Dr. Wilson, of Bombay; and Dr. Caldwell, of Innevilly, the compiler has had the privilege, at different periods, of discussing plans to a greater or less extent, with about four hundred European and native missionaries. He has examined the libraries of the Bengal, the Bombay, the Madras Branches of the Asiatic Society, the Public, the Cathedral and Bishop's College libraries, Calcutta."

The Conference Reports, and "Ten Years' Missionary Labour in India," puts a young missionary in possession of a great amount of valuable information. Still it is highly desirable that experienced missionaries should bring together, in a somewhat different form, hints for young laborers entering upon the work. It will be seen that this work consists largely of extracts. This will be far more satisfactory to those for whom the compilation is designed. The book is intended solely for missionaries and members of missionary committees. The main design is to point out whatever appears defective in modes of working and to suggest improvements. It is extremely difficult to write of such matters without giving offence. The compiler has endeavoured, to some extent, to guard against it by making

general statements. Among missionaries the compiler numbers some of his dearest earthly friends, many of his happiest hours have been spent in their company. He trusts that all who know him intimately will give him credit for good intentions. "Faithful are the wounds of a friend." The compiler's opinions of missionaries in general may be best expressed in the words of Dr. G. Smith late Editor of the *Friend of India* :—"Among the more than five hundred European and American missionaries in India there are doubtless some who have made a mistake in selecting their field of labour abroad; and there may be a few who have chosen what may be called missionaryism as a profession. But every Christian layman in India, who personally studies the character and the work of the missionaries, will unite with me in declaring that in no Church, and in no profession, is it possible to find so large a band of devoted, intelligent and self-denying men—many of whom have consecrated to the regeneration of India the most scholarly attainments, literary gifts and even considerable private fortunes—as the five hundred missionaries in India."

"The following work was first printed in Madras, in 1864. Before revising it for a second edition, besides consulting missionaries, he sought the aid of a few experienced friends at home. The Rev. Dr. Somerville, late Foreign Mission secretary of the United Presbyterian Church, kindly read over the whole volume and made several notes; the Rev. C. C. Fenn, one of the Secretaries of the Church Missionary Society, favored the compiler with some suggestions. The Rev. Dr. Wardlaw kindly lent the notes of the Lectures which he delivered to the students preparing for foreign labor in connection with the London Missionary Society. They have yielded several valuable extracts. To all who have aided him the compiler would return his warmest thanks." The book, of which the above is the main part of the preface, consists of twenty-two chapters. The headings of the successive chapters are as follows:—I. First impressions. II. Personal Religions and habits. III. Health. IV. Household arrangements. V. Study of the Vernaculars. VI. Study of the People. VII. Selection of Stations. VIII. Surveying the field. IX. Preaching to the Heathen. X. Itineracies. XI. Visiting the Heathen, &c. XII. Educated Hindus. XIII. Inquirers. XIV. Native Christians. XV. Native Ministers and Catechists. XVI. The Native Church. XVII. Education. XVIII. Christian Literature. XIX. Efforts for Females. XX. Intercourse with Europeans. XXI. Statistics. XXII. Missionary success. Appendix. List of Books.

The preface to this book indicates that the Author has given very great care to its preparation, and that he enjoyed special

advantages for making it reliable. The list of subjects shows that he has successively discussed the most important matters that engage the attention of missionaries in their responsible and difficult work. It will be a matter of regret to every one who reads these lines, as it is to the writers, that no competent person has prepared a similar Manual for missionaries in China. There are matters connected with every day's work, which everyone feels that he needs the experience and observation of others to help him. Everyone, who has been engaged in missionary work for any length of time, has often had occasion to lament over misdirected labor, and a loss of time by pursuing some impractical scheme, the futility of which other missionaries had already experienced; but their experience was not known to him, and he has had to learn the lesson by his own dear bought experience. It has occurred to the writer, that in the absence of any such Manual prepared especially for missionaries in China, that some useful suggestions might be culled from this Manual for Indian Missionaries. With your permission, Mr. Editor, it is the purpose of the writer, in some successive numbers of the *Recorder* to present some selections from this Indian Manual.

The first chapter is devoted to the consideration of first impressions of the field, the work, and every thing which presents itself to the attention of one newly arrived. There is very great danger of a missionary getting wrong impressions about the people, their customs and usages, the state of the missionary work, the converts, his fellow laborers, the plans of labor, &c. During the state of feeling known as "home sickness," his imagination clothes the home land in the bright hues of fond memory and the happy days of home and college life. The new and strange appearance and customs of the people, in this state of feeling, are very distasteful if not disgusting. The missionary needs great grace in his heart to cherish and preserve the feelings of interest and sympathy for the spiritual condition and interests of the people which led him to resolve, at the sacrifice of all the home ties and scenes, to come to a heathen land to make known the blessed Gospel of salvation to lost men. It is very important that the new arrival should avoid contrasting their habits of life and their appearance and homes with the scenes of the home land. He should remember that their destitution of these blessings is the evidence of their need of the Gospel. On this point our Author says, "The stranger, still homesick, invests the *whole* of his native land with charms, which belong only to the most beautiful localities, seen under the most favorable circumstances. Even in Bengal, the richest part of India, the new comer will say with Ward, "The flowers are not so

sweet, the birds do not sing so charmingly, the gardens are not so productive, the fruit is not so varied and delicious, nor are the meadows so green as in England."

"But the missionary will be chiefly pained, at seeing idolatry rampant, and the people rampant upon their idols. Many people at home have very incorrect ideas of the state of things in India [China]. They do not realize the vast extent of the field; the *individual* cases of religious inquiry or conviction they read of in missionary journals they are apt to consider as *types* of the people generally. Sanguine men in India, like the late Bishop Wilson of Calcutta, have spoken of superstitions 'doting to their fall,' of Hinduism 'as dying, yea as will nigh dead,' and indulged in premature anticipation of speedy and extensive missionary triumphs." The writer has known of several instances of missionaries arriving in China with the same impressions on their minds as are described above. They expected to find a wide extended interest in the Gospel among the people; many inquirers visiting the chapels and some indications of the influence of Christianity in changing the customs of the people everywhere meeting their eyes. And when they see none of these things, but that the idolatrous customs of the people an *entirely unchanged* and that cases of religious awakening are only *individual* cases, they have been greatly disappointed and discouraged. But such disappointment is owing entirely to their own incorrect conceptions of the state of things. The writers for the missionary journals wrote of these cases mentioned as individual cases, while all the masses around were considered as in the state of *indifference* and unconcern that characterize the heathen. But they were *understood* as the type of many. Hence the incorrect expectation in the minds of the readers. By reason of this disappointment of their unwarranted expectations they lightly estimate the results which have been effected by Christian efforts. The proper course to pursue is for new comers to acquire a correct knowledge of the state of things as they are or formerly were, and the changes which have been effected and thus they can form a just estimate of what has been effected. Dr. Carey used to say, "you young men think that nothing has been effected; but we who saw things at the beginning know that a great deal has been done."

"Sometimes a young missionary," says our Author, "is dissatisfied with native converts. People in England entertain the most unwarrantable notions with respect to them. They consider that neophytes, who have just emerged from a heathenism which has been growing for three thousand years, far surpass in Christian character those who have been nurtured from their earliest childhood surrounded by the

holiest influences. It is very true that very different ideas prevail in the East amongst worldly Europeans in regard to the character of native converts." They are disposed to regard them all as merely joining themselves to the missionaries from worldly considerations. A proper consideration of the subject will enable every considerate person to know that these are extreme views, and that neither of them are correct. It is true that persons will be found among the converts, who have sought connection with missionaries from mercenary motives. This thing occurred in Apostolic times. But they are the exception, and they sooner or later go out from us "because they are not of us." It is also true that there are very pleasing instances met with among converts of a most earnest desire to follow the Saviour and of a simple and trustful faith that leads them literally "to forsake all for Christ" and "to take up the cross and follow him." But all those who, in the judgment of charity may be supposed to be sincere in the profession of the Gospel, are not of this type. The majority of converts manifest great weakness of faith, and an unsteadiness of purpose which often distresses us. They yield to the temptations which he set them. They are sometimes led away by the old habits of sinning which cling to them. They thus require the constant watch and care of their Pastors. They often need to be rebuked and warned. They need also to be sympathized with in their trials. They need forbearance and encouragement in their weakness. They need instruction in their ignorance. And the patient, watchful and sympathizing Pastor, who thus watches over and instructs them, will be, as a rule, greatly cheered and encouraged by their growth in grace and in the knowledge of the Saviour. No one, therefore, should conclude that because he does not see the native converts to be such warm-hearted and earnest Christians as he had hoped to see them, that they are not sincere in their profession. When he comes to know more of their Christian life, of the difficulties they meet with, the trials they are called to endure, he will learn to sympathize more with and esteem them; and wonder at the grace of God which is given to them in the Gospel.

" Possibly a young missionary may be disappointed with his fellow-laborers. Let the following remarks be considered. You are about to be associated with older brothers, who though, as we believe, faithful servants of Christ, are yet frail mortals, weak through the flesh and liable to err. You may observe some failings in them; you may imagine failings where none really exist; you may possibly see some things that may cause you some surprise. But the committee would urge beware of any hasty judgment. It is almost certain that

in many cases you will afterwards come to the conclusion that the points which you disapproved were fully defensible, and that there were reasons for the course adopted which you could not at first understand.”* The wisdom of this advice, given by the committee of the C. M. S., as the result of long observation and experience, will be attested by all missionaries who have been any length of time on the field.

“Cautions. Some consider all advice to new-comers as useless, as frequently they will not learn by any experience except their own. This is however an extreme view.” It is certainly an extreme view so far as the writer’s experience goes. I have had quite an extensive experience with missionaries just arriving, and I can testify that in most cases those I have met have manifested a very proper disposition to learn the true state of things, and to look in a very favorable light upon the various things that come under their observation.

1. The young missionary should bear in mind the Apostolic injunction, “Be swift to hear, and slow to speak.” Old missionaries sometimes complain, that persons who have been but a few days in India think they know a great deal better how plans should be carried on than those do who have labored there for twenty years. Mr. Macleod Wylie observes, “A thorough understanding of our Indian Missions is not to be quickly obtained even by our best and ablest men; for experience has taught nearly every resident in the country, that many of his first and perhaps strongest impressions were mistaken.” Indeed, Bishop Corrie (a singularly sagacious man) used to say, that “it was a mercy if a missionary did no harm in his first year.”† The late Lord Dalhousie, notwithstanding his pre-eminent talents, spent a considerable period of time in studying the country before committing himself to any important measure.

Especially beware of depreciatory remarks to old missionaries about their labours. Many a missionary has found, at the close of his career, the results very different from what he anticipated. At all events “Let not him that girdeth on the harness boast himself as he that putteth it off.” The feelings of men who have “borne the heat and burden of the day” deserve to be consulted. Swan mentions the following case:—“I knew intimately, many years ago, a young man who went out as a missionary to India. He had talents of a high order, and his friends expected great things from him. Soon after his arrival he sent me a long letter, expressing strongly his disappointment at the state of things there. The translations of the

* *Church Missionary Intelligencer*, August, 1869.

† “*Bengal as a Field of Missions*.”

Scriptures were contemptible, the labors and successes of the missionaries had been exaggerated; he found fault with everyone, he was pleased with nothing. In a few years he left the missionary work, as concerning faith made shipwreck, and still lives as a monument of the danger of indulging a spirit of arrogance, disaffection, disunion and uncharitableness. "The meek will he guide in judgment, to the meek will he teach his way."^{*}

Under judicious management it is a great advantage to missions to have men coming out fresh from England, acquainted with the advance of benevolent effort. Old men are sometimes apt to view very beneficial measures as new-fangled, useless changes. On the other hand, young men have a tendency to anticipate wonderful effect from the adoption of *new plans*. Finding, through painful experience, that the old-fashioned modes of procedure are often as good, if not even better, it sometimes happens that "those who, when young missionaries were violent innovators, become, when middle-aged missionaries, the most bigoted opponents of reform."[†]

"Young and old missionaries represent, in some measure, the reform and conservative elements—both very useful to correct each other. As probably three-fourths, or a still larger proportion, of the changes suggested by new-comers would be impracticable, or produce worse evils than those they were intended to remedy, the young missionary will do well to bear in mind the following caution of Dr. Duff:—"Beware, therefore, of *first impressions*, and above all, of *first judgments*. Record both, if you will, for future reference and comparison. But in all your homeward communications beware of hasty inferences from partial induction, or ill-digested facts, or snatches of observation. Beware, especially, of opinions and statements that may seem to clash with those of your predecessors. It is always better to go slow than to go wrong. Let your proposals never appear, directly or offensively, to impeach the wisdom, judgment, or consistency of your predecessors or associates in the mission. Let them gradually arise in the form of modest suggestions and gentle insinuations. Let it be seen that it is the good of the cause which is the animating principle of your suggestions."

"Be ever seeking to learn. There is perhaps not a single mission agent, European or native, from whom you can not elicit some information of value, if you take the right means. Carefully note all suggestions for improvements in mission work which suggest themselves. Investigate the causes of defects; ascertain the probable

* "Letters on Missions," p. 71.

† *Church Missionary Intelligencer*. August, 1869.

consequences of the corrections you would apply before carrying them into effect.

2. "Guard against *one-sided views*. Missionaries have their crotchetts as well as other people. Some would give up every effort except preaching; others have no faith in any thing except education; a few think the circulation of the Bible the grand means to be employed for the conversion of India. It is very well for the preacher, or the educator to have the highest confidence in his work, and to be enthusiastically devoted. But it is wrong to disparage every thing else as worthless. The great body of missionaries are agreed that, under different circumstances, every agency has its appropriate place. One should not be pitted against another; but all harmonize, like the members of the body."

"But though missionaries are substantially agreed on certain great points, it is admitted that there are several important points still open. Some of them are mentioned below:—' We have found much greater scope for *experience* in the prosecutions of missions than we expected. One thing was clear, indeed, at the outset, namely, that we were to preach the essential doctrines of the Gospel, as the grand means of renovation in man. But how to secure congregations for our preaching? How far our preaching should be controversial? How far it is judicious to bring children into the seclusion of boarding schools? How much money and time should be given to common schools? How far our higher institutions should approximate to the college in the nature of its studies? How far we should give employment and consequently support to our converts? What standard of qualification we should adopt for our native preachers, and how we should best introduce these preachers into the actual discharge of their sacred functions? These and many other similar questions are still far from being satisfactorily resolved. We are applying the results of the experience acquired during the last thirty years to these matters, but we are afraid to do anything rashly.''"*

"The grand mistake of some has been to insist upon one course being followed under all circumstances. Plans must however vary according to the circumstances of the respective people. The circumstances and conditions are not the same in different parts of the same country. Hence the same course is not suited to every part of the same country. It is to be charitably supposed that the missionaries, under the guidance of the Holy Spirit, will adopt the means which are best adapted to the people among whom they are respectively laboring. Missionaries are to have the same confidence in the plans of their

* Dr. Anderson to Sir E. Tennent, "Christianity in Ceylon." p. 184.

brother missionaries in other places that they wish their fellow missionaries of other places to have in their own."

"3. *Do not be discouraged* by your feelings, in the early part of your course. The following remarks are from the life of the Rev. T. D. Stoddard:—‘The first year of a missionary’s life is apt to be the time of severest trial. He has just torn himself away from all the tender ties of home, and after the excitement of his journey and the novelty of his new circumstances have subsided, the most painful memories and contrasts with respect to outward circumstances must force themselves upon him. He cannot, like the mere traveller, divert himself from such association by observing foreign scenery and society, solacing himself meantime with a prospect of early return to his native land. He has come to settle for life among a people with whom he has no affinities but the common ties of humanity, and no sympathies but those which the Gospel prompts towards them as needy and perishing. And yet he cannot do anything directly for their relief. With a more constant and painful sense of their lost and ruined condition than that which prompted him to come to seek their salvation, he cannot so much as speak to them with a stammering tongue of the love of Christ. Yet this very discipline has its advantages, not only in the cultivation of the graces of faith and patience, which it develops, but in the gradual adaptation of the missionary to his field.’”

“In some cases also the missionary’s health also suffers at first. But let him not despond. Gradually he will become accustomed to the climate, opening fields of usefulness will employ his energies, friends will be raised up, and he will find fulfilled in his experience the promise of his gracious Saviour, ‘There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.’”

(*To be continued.*)

CONTRIBUTIONS BY THE NATIVE CHURCHES.

BY REV. H. V. NOYES.

THE great moving forces which God has put into human hands for the performance of his work in the world are three—*Prayer*, *Personal Influence*, and *Money*. Each of these has its place, and its power, and God expects his people to use them all. Hence it is that the use of them all is an *absolute necessity* to the full development of Christian life and Christian work; and the individual Christian, or

the individual church that fails to use any one of the three is, so far, *incomplete*; not alone incomplete in regard to external work, but incomplete also in regard to views of duty, incomplete in regard to internal spiritual life.

The order of development of the use of these three instrumentalities is probably that already mentioned. First *Prayer*, the way which God has granted to us of laying strong hold upon the arm that moves the world. This necessarily develops *personal influence*. It is just as certain as any law in physical nature, that earnest prayer in the closet, earnest prayer in the family, and earnest prayer in the church will result in *personal influence*. And the strength of this influence is largely in proportion to the earnestness of prayer. The man, who is faithful in prayer, is the man who is sure to make his personal influence felt. And the man who prays well, and makes his personal influence thoroughly felt, is also the man who is willing, nay *glad*, to make use of his *money* in the service of the Lord. The three are a trinity. They cling to each other; they stand or they fall together. Unwillingness to use money in Christ's service points, with unerring certainty, to a great lack both in personal influence, and in the true spirit of prayer. Hence the importance of insisting, and insisting strongly upon the *contribution of money* by *every member* of the church, according to his ability, in carrying on the work of the Lord; and that not alone on account of the external work of the church, but also on account of the complete development of its own spiritual life. Important everywhere, this is certainly at no time and nowhere more important than in the beginning of the establishment of the Christian church in heathen lands.

"Contributions by the native Churches" is certainly then a subject well worthy of our earnest consideration.

The treatment of this subject would naturally fall under two heads. (1) What is the measure of duty for the native Christians in this matter? (2) How can they best be induced to fully perform this duty?

I shall confine myself, in this paper, to the first part of the subject, viz. What is the measure of giving that ought to be urged as duty upon the native Christians?

Independent of the teaching of the Scriptures, we would, from our own knowledge of the influence of money, suppose that God would require it to be used in his service. When we see how it penetrates to every corner of the world, and enters into every form of human industry, when we see its use in developing the resources of the earth, in furnishing food and clothing, in building dwellings, in

- the construction of all kinds of machinery, in all the little transactions of daily life, in all the marts of trade, in all the lines of transportation and travel, in all the intercourse between the nations; when we see what joy and what blessing or what sorrow and what curses it brings according as it is properly or improperly used; when, in short, we see how it enters into almost every thing that concerns human weal, or human woe—coursing unceasingly through all the arteries and veins of this great world's busy life, we may well suppose that God, in all ages, holds his people responsible for the way in which they use the portion that he commits to their care.

He *has* so held them responsible; he *does* so hold them responsible still. His people, under the Old Testament dispensation, by withholding the offerings due to him, not only caused his blessings to be withheld from them, but also caused him to visit them with sore calamities. It would be difficult to state this in stronger terms than the burning words of the prophet Malachi. He does not with a pretense of liberality cover up sin, and speak smooth words to those who are deserving of sharp rebuke. He boldly charges them with the sin of polluting God's altar and *robbing God*. “Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.” “And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years.” “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? *In tithes and offerings.* Ye are *cursed with a curse* for ye have *robbed me*, even this whole nation. Bring ye all the *tithes* into the *storehouse*, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”

We gain some farther light in regard to *how* this people had "gone away from the ordinances of the Lord and not kept them" from the book of Nehemiah where is clearly stated the oath which the people took, on their return from captivity, to keep the ordinances of the Lord. What were the ordinances which they bound themselves to keep?

1st. They would not intermarry with the heathen nations around them. (See Neh. x. 30).

2nd. They would observe the Sabbath day and the seventh year rest. (See Neh. x. 31).

3rd. They would faithfully and punctually bring their tithes and offerings. (See Neh. x. 32-39).

These were the three important matters which the children of Israel seem to have neglected and which they now "entered into a curse and an oath" *to observe. We see there how important a place "tithes and offerings" held in the Old Testament church and I suppose that the Chinese Christian, or any other Christian, who declines to give, for the service of the Lord, those offerings, which are properly due, is just really guilty of the sin of *robbing God* as were the ancient Jews; has just as little reason to expect a blessing, and just as much reason to expect a curse.

With such impressive teaching in regard to the *duty* of giving have we anything to guide us in regard to the *measure* of giving? I think that we have. The Lord has not left his people in the dark, in regard to so important a matter. Let us examine what the Old Testament says. Let us examine what the heathen conscience and practice, in their own worship say. Let us examine what the New Testament says.

Examining the *Old Testament* we find that offerings to the Lord commenced with the beginning of its history, and continued to its end. Cain brought of the fruits of the ground and Abel the firstlings of his flock, as an offering to the Lord, as though this was something established and expected. The first thing that Noah did, when he left the ark, was to build an altar and offer a sacrifice to the Lord, of every clean beast and of every clean fowl. As we go on with the reading of Genesis, we get some knowledge of the proportion of their substance which some, at least, of the patriarchs gave to the Lord. When Abraham returned from the victory, which, by the blessing of God, he had obtained over the four kings, who had taken Lot captive, he gave to Melchizedek, the priest of the most high *God*, one tenth of the spoils, and, although it is not so stated, it is certainly not at all improbable, that this was in accordance with a usual custom of giving.

We find his grandson Jacob making a solemn vow to give one tenth of all that God should give him, to the Lord. (See Gen. xxviii. 20-22.)

Let us now inquire what the Jews were required to give after the establishment of their theocratic government.

1st. All were required to give one tenth of their income for the support of those who were engaged in the temple service, viz., the priests and the Levites. The Levites were also required to give one tenth of what they received. (See Lev. xxvii. 30-32. Num. xviii. 21. Num. xviii. 26).

2nd. A second tenth was required whose use is explained in Deut. xiv. 22-29. We see then that for two years this second tenth was to be used by the Jews in joyous festivity in the place that God should appoint, but that every third year it was *all* to be given away to the Levite, and the stranger, and the fatherless and the widow which were within their gates.

3rd. There was a bill of expenditure for the offerings and service of the temple worship. (See Neh. x. 32-37).

4th. They must give *the first fruits* of the ground and of all trees (See Neh. x. 35).

5th. In memory of the Lord's mercy, in sparing their first-born, when the first-born of the Egyptians were destroyed, they were required to give the firstlings of all their herds and flocks and the first-born of their sons to the Lord. Their first-born sons they were to redeem with money, at a fixed price. (See Neh. x. 36. Num. x. 15, 16).

6th. Every seventh year the land was to be allowed to rest, and all that it spontaneously produced was to be given to the poor. (See Ex. xxiii. 10, 11).

7th. Beyond all this there were thank offerings and special gifts.

Now put all these items together. *1st.* A tenth for the service of the tabernacle, or the temple. *2nd.* A second tenth for joyous festivities. *3rd.* The expenditure for offerings and wood. *4th.* The first fruits of the ground and of the trees. *5th.* The consecration of the first born of man and of beast to the Lord. *6th.* The seventh year's produce. *7th.* Special gifts—and we shall feel assured that what the Jews spent in their religious services and offerings, so far from being *one tenth* was much nearer *one fourth* of their income; although it is true that some portion of it came back to them, in those festivities which had such a prominent place in their religious service. *This is what the Old Testament says.*

What do the heathen say?—What do they think it worth while to spend in their idolatrous worship? I refer specially to the idolaters

of China. We know that they spend *large sums*. We know how incense is offered daily in every shop, and every dwelling, and every boat. We know how taxes are gathered from every family, and every shop, for idolatrous worship; we know how universally money is spent, in idolatrous feasts; we know how it is not a very rare thing for ten thousand, or even twenty thousand dollars, to be spent in repairing a single temple. I had it in mind to endeavor to find out as nearly as possible, what is the average annual expenditure, for idolatrous purposes, by heathen families in Canton; but in looking over the volumes of the *Chinese Recorder*, I found that an investigation of this kind had, ten years ago, been made by "A Missionary" who does not state his locality (*Chinese Recorder* Vol. II. pages 214, 215). So far as I can judge, from inquiry made, the people here spend as much as those he refers to. The manner in which the writer collected these statistics leaves no doubt as to their accuracy. He gives them partly in cash and partly in dollars. I have reduced all to dollars at 1080 cash to the dollar. Of the ten cases he gives I have thrown out one because he was a man who had lost all faith in idols, and only gave in order to stand well with his neighbors. The statistics for the remaining nine I have arranged in three columns giving 1st. The yearly income. 2nd. The expenditure for idolatrous purposes. 3rd. The proportion this is of the income.

	INCOME.	EXPENDITURE.	RATIO.	
1	\$120	\$29.30	2 ⁴ / ₅	almost 4th.
2	\$ 60	\$14.84	2 ⁴ / ₅	almost 4th.
3	\$ 84	\$21.48	2 ⁵ / ₉	more than 4th.
4	\$ 60	\$21.69	2 ⁶ / ₉	more than 3rd.
5	\$ 33 ¹ / ₃	\$ 7.31	2 ¹ / ₉	more than 3 ¹ / ₂ th.
6	\$ 54	\$12.20	2 ² / ₉	more than 2 ¹ / ₂ th.
7	\$ 66 ² / ₃	\$12.72	2 ⁹ / ₁₀	less than 3 ¹ / ₂ th.
8	\$133 ¹ / ₃	\$25.11	2 ³ / ₉	less than 3 ¹ / ₂ th.
9	\$ 48	\$20.20	2 ¹ / ₆	more than 2 ¹ / ₂ th.

We thus see that these expenditures range from a little less than one-fifth to a little more than two-fifths of the income—a wonderfully near approximation to what was expended by the Jews; and, as in their case, a certain portion comes back to them as food in their various feasts. So we see what the *idolaters say*.

What does the New Testament say? What does the *Gospel* say as compared with the *law*? What does the liberty of *Christian love* say as compared with the bondage of *heathen fear*? What does *Christ* say? How large or important a place does this duty of giving have under the *New Testament dispensation*?

In seeking an answer to this question we must bear in mind. 1st. That if obligation is, in any way, to be measured by privilege, then the obligation of the Christian believer is *greater* than that of the ancient Jew, for the New Covenant is better than the Old. (See Heb. viii. 6). 2nd. The same or essentially the same *objects* for which the Jews contributed still exist. The fatherless, the stranger, the widow, and the poor are still among us. The Jewish priesthood, it is true has passed away, but in its place has come the ministry of the New Testament Church. (See 1 Cor. ix. 13, 14). Should any one say that this ministry is less expensive, I would reply in the language of one of the converts in Eastern Turkey: "I have learned," he said, "from one of the missionaries another truth, which has great weight in this giving of one-tenth of our income to the Lord. Under the old dispensation the Jews were only required to care for their own nation; but under the new dispensation, the command is 'Go ye into all the world and preach the Gospel to every creature!' Therefore a tenth is *not enough* for *Christians* to give." To this the teacher (a blind preacher) responded "A tenth is the *very least* a disciple of Christ can give, over and above that he should give as God prospers him."

It seems perfectly evident that, at least, the tenth which the Jew gave for the temple service ought to be given by the Christian, of whatever nationality, for the *Christian ministry alone*.

What does our Saviour teach? In the first recorded sermon we have, he takes the giving of alms as a matter of course, and then and at other times directs how they should be given (See Matt. vi. 1, Luke xvi. 9, Luke xii. 23, Matt. xix. 21, Matt. xix. 29). So important does our Saviour consider this duty that he regards the failure of any one to employ his substance in doing good as conclusive evidence against his Christian character. (See Matt. xxv. 42-45). It is in accordance with these teachings that Timothy says "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." In regard to the giving of tithes the Saviour speaks clearly when rebuking the Pharisees he says, "These *ought ye to have done* and not to leave the other undone."

The spirit of the early Christianity was in accordance with these teachings. When the people asked John the Baptist "What shall we do then" he said "He that hath two coats let him impart to him that hath none; and he that hath meat, let him do likewise." When

the Holy spirit came down with power, on the day of Pentecost, it reached not only the hearts but also the pockets of those who heard, so that they "sold their possessions and goods, and parted them to all men, as every man had need." When Zacheus found Jesus he cried out "Behold, Lord, *the half* of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." (See also 2 Cor. viii. 7. 2 Cor. ix. 6, 7., 1 Cor. xvi. 1).

From all these passages, and others, I think that we may reach the following conclusions:—

1st. Christ's claim is upon *all* that the Christian possesses: (See Matt. xix. 21, Luke xiv. 33).

2nd. The *really* Christian heart cheerfully responds to this claim. Its language is

"All that I am and all I have,
Shall be forever thine;
Whate'er my duty bids me give,
My cheerful hands resign."

The Christian is a steward of the manifold grace of God (See 1 Peter iv. 10). His inquiry is not, how *little* can I satisfy my conscience with giving; but how *much* can I give, and when he has given all that he can the thought of his heart still is, it is all too little to give to him who has bought me with a price, even his own precious blood. His service is a *loving, joyous*, service, and is so designed to be by the Master himself.

3rd. That while the importance of giving is clearly set forth, the amount which each individual shall give is designed to be left very largely to his own conscience under the general direction "As God hath prospered him." The service is not to be one of *bondage* but of *love* (See 2 Cor. ix. 7).

4th. The emergency is rare indeed that would *justify* a Christian in giving anything *less* than *one-tenth* to the Lord.

5th. There should be regular times of giving. (See 1 Cor. xvi. 2).

I doubt if, in summing up the whole matter, we can state a better rule, or one nearer the truth than that which the blind native preacher, taught by the grace of God, announced in Eastern Turkey ten years ago: "A *tenth* is the very least that a disciple of Christ can give. Over and above that he should give as God prospers him. And now," he added, "let us seek the aid of the Holy Spirit that we and all our offerings, may find acceptance before God."

If this rule is in accordance with truth then it is a rule that ought to be faithfully, earnestly and constantly urged upon the Chinese Christians, until it is *actually carried out in practice*. Then

may we expect a rich blessing. Then indeed will the native church arise and shine, her light being come and the glory of the Lord being risen upon her.

Are there any peculiar circumstances existing which should prevent such a rule from being urged at once upon the Chinese churches? I think not. The members of these churches are living in the midst of those who are, all the time, giving largely to the support of idolatry, and they have themselves been accustomed to do so while idolaters. Let them be instructed, from the very beginning, that their duty is certainly to do no less for Christ.

It is sometimes urged by themselves, and sometimes by others, that they are *too poor*. No poorer than many of the idolaters around them. Not certainly too poor to give "*as God has prospered them*." Jacob was poor when he vowed to give one-tenth to the Lord. "With my staff I passed over this Jordan," going on foot with a staff to seek his fortune. The widow was poor who put what amounted to about seven cash, or less than one cent, into the treasury of the Lord. And yet the Lord did not say to her, as we possibly might have done, you are too poor, you cannot afford to do this; nay he commended her, "in that she, of her want, did cast in all that she had, even all her living." Paul also highly commended the Macedonian Christians, because that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. And furthermore the church that withholds contributions on account of its poverty is the church whose poverty is likely to continue. God does not bless such churches. But to churches and individuals who give as he prospers them he bestows larger means of giving. There is a withholding more than is meet, but it tends to poverty, poverty temporally, poverty spiritually. The Bible gives clear teaching in regard to this matter, Prov. xi. 35: "The liberal soul shall be made fat; and he that watereth shall be watered himself." Prov. xix. 17. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." The *Bank of Heaven* is an exceedingly good place in which to deposit funds. It never fails, never stops payment. Read Is. lviii. 6-12.

Would that our native church members might all manifest their sincerity in fruits such as these, and thus in their own happy experiences prove the truth of the words of the Lord Jesus, how he said, "It is more blessed to give than to receive;" but all the time most influenced to such action by thoughts of him who "though he was rich became poor, that we through his poverty might be rich."

THE THIRD ANNUAL MEETING OF THE CHINESE
RELIGIOUS TRACT SOCIETY.

FIRST SESSION.

(*In the Chinese Language.*)

THE first session of the Annual Meeting was held on Sunday afternoon, May 1st, in the Rev. Dr. Allen's Chapel. This pretty little building was well filled with one of the most intelligent audiences of native Christians that ever assembled in Shanghai. Dr. Allen, of the American Methodist Mission, presided, and conducted the devotional services, and made the opening address. He spoke of the way of salvation which the Saviour had wrought out and committed to his people. "Go ye into all the world and preach the Gospel to every creature," was addressed to every one of his disciples, and binding upon all. Every one must stand in his place and bring forth fruit. This Gospel must be spread abroad and there are many ways of doing it. Amongst them this Society is one. We may send forth these books and tracts which shall be as the breaking of the morning light in regions of darkness, preparing the way for preaching of the Gospel by the living preachers. He alluded to the success tract societies had had in other lands, and said, we are now organizing this agency here; he also spoke of the greatness of the work spread out before us among the millions of China. Though our Society is but small, and the tracts sent out are but small, yet with God's power helping they may become mighty instruments for good. Some may be able to write; those who cannot write may distribute the books others have written; those who can't do that may at least give a few cash to help print the books others have written or are willing to distribute.

The Rev. Y. K. Yen, M.A., Professor of Mathematics and Natural Philosophy in St. John's College, delivered an able and eloquent address. He alluded to cases of animals that sacrifice their bodies for the benefit of their young. Man also in bearing and working for the young, exhibits the same self-sacrificing spirit. He even goes further, extending benefits to those outside of his own family, founding asylums, hospitals, schools and other benevolent institutions. The duty of doing good was taught by all sages and founders of heathen religions, because they possess this altruistic instinct in a greater degree, and their teachings are accepted by others because they have a corresponding instinct. Doing good to others redounds to our own benefit. Ignorance, physical weakness and dishonesty of others is to our hurt; the opposite to our benefit. Christians have an

additional reason for doing good: the unity of the race, the commands of God, promises of blessing, and the example of the love of God and Christ to man. To benefit the souls of men is to confer the highest good. In this work tracts and books are among the most useful instruments, especially among a heathen people, where the Bible is not easily understood. Tracts are also necessary to Christians. In benefiting others we benefit ourselves. If we create a Christian atmosphere around us we are better able to maintain our own Christian character. Those who have no time to do this work themselves can do it through the Chinese Religious Tract Society.

The Rev. T. L. Dzung, an evangelist of the Episcopalian Church, at Nae-ziang followed. He spoke of the advantages of the Tract Society to Church members. There are many like himself, needing instruction. The Society publishes works very suitable for this purpose. If one cannot speak intelligibly on the subject of religion, he may give a tract to speak for him. The Society's books will help us to understand the difficult parts and profound doctrines of the Bible. He alluded to the good accomplished by Dr. W. A. P. Martin's "Evidences of Christianity," and Dr. J. L. Nevius' work on Theology.

Addresses were also delivered by Revs. Messrs. Bau and Wong.

Miss Allen presided at the organ, and several other foreigners were present. The Rev. Dr. Farnham, corresponding Secretary, gave the substance of his Annual Report.

SECOND SESSION.

(*In the English Language.*)

The Second Session of the Annual Meeting was held in the Temperance Hall, on Wednesday evening, May 4th, and was well attended.

The Rev. William Muirhead, of the London Mission, presided, and conducted the devotional exercises. He delivered an opening address, as follows:—The obligation to spread the Gospel throughout the world is acknowledged by every right-minded follower of Christ. It has the direct authority of the Lord Jesus Christ to sustain it, and it is further borne out by the necessities of the case. We take this for granted, and the only question is how to do it in the most effectual manner. Various means are at work for the purpose, and the happy effects connected with them may be seen in unnumbered instances. There is the general preaching of the Gospel, the teaching of the young, the circulation of the Word of God, and the distribution of religious books and tracts, not to mention a number of other agencies that are actively employed at home and abroad with the same object in view. In consideration of the authority on which we act, and the

end that we contemplate, it is a privilege and an honour, as well as a duty of the highest kind, to engage in such a work, and we are not here to-night in order to meet objections that might be offered to the matter in hand. It is too late in the day to come forward in the way of opposition to the missionary enterprise on its own ground or in any of its distinguishing forms. Time was when the thing was new or novel in the estimation of the Church and the world; or rather, after a long time of eclipse in the religious character and evangelistic life of professing Christians, when the subject was urged afresh on their attention, and their zeal and energies were called forth in the service, there were found to be many drawbacks and difficulties in the way. These required to be overcome by patient and persevering efforts, by earnest and faithful labour on the part of men who realized their obligations to the Saviour and the duty of obedience to His last commands. Their efforts, extending through a course of many years even in the present century, accompanied by manifold forms of Christian enterprize, demonstrated in the plainest manner that it was no impracticable thing to seek the diffusion of the Gospel, and lead men from darkness to light, and from the power of Satan to God. Not only has this been the case in Christian lands, but equally in Pagan realms, sunk in ignorance, idolatry, and superstition. The experience of late years amply corroborates the course of the Christian Church in earlier days, when she made her inroads into the wilds of heathendom, and simply by means of the word of the truth of the Gospel reclaimed men from the evil and error of their ways, and brought them as willing subjects to the foot of the Cross. Hence it is we are only called upon to advance in the same line of things, and to be assured of like blessed and glorious results.

We are met to-night to contemplate one department of mission work now being carried on in this great country, and to observe its special adaptation to the end in view. We invoke your sympathy with it, in common with similar operations here and elsewhere, and doubt not that your interest in Christian work generally, your regard to the authority of the Divine Master, your concern, as His followers, for the spread of His cause, and the highest well-being of your fellow-men, will constrain you to take a practical part in the matter that is thus laid before you.

The means employed in the case before us is the preparation and distribution of religious books and tracts in this great field of China, for the enlightenment of its teeming myriads in the saving truths of the Gospel. What is the nature of these? How are they adapted to the class of people for whom they are intended? What is the

likelihood or proof of their success as a Christian agency, and what claims has the work on the sympathy and support of the community in this place?

From the earliest start of mission enterprise in China, as in India, Burmah, and other parts, attention has been given to the formation of a Christian literature. Altogether a very large number of works have been published in connection with the different missions, the expense of which has been chiefly borne by the various religious societies in England and America. They are of all forms and sizes, from the more bulky octavo to the diminutive paper tract. They have been composed by men of various standing and attainments, and of course differ greatly in their character and power. Many of them are translations from foreign works, and not a few are original productions; but all are more or less designed to convey to this people a knowledge of Divine truth, on the basis of Scripture revelation. Scientific and general literary information has largely been communicated in connection with this line of things, and it is an acknowledged fact that it is to the missionaries for the most part that this people are indebted for the knowledge that has been disseminated among them of this nature. It has thus been the object of the messengers of the churches to be faithful to their high calling in this as in other departments of their work, and the number, variety, and quality of the volumes they have published in the Chinese language bear witness to their activity in endeavouring to spread Divine truth in its different forms throughout the country.

But it is not only the separate character of these books that requires to be considered. We have to note also the tens and hundreds of thousands of copies that have been circulated far and wide. They have been carried more or less over the length and breadth of the land, and if we consider the adaptation of such work in our own countries, we may be thankful that the same course has been pursued in this great empire of China. Allowing for the large numbers that are unable to read, we meet everywhere with a high appreciation of the printed page, and there are multitudes who can understand it when put before them in an intelligible form. These books and tracts then, bearing on their own customs and habits, their idolatries and superstitions, have it as their great object to bring before them, in as interesting a manner as may be, the simple truths of the Gospel. We admit all that can be said as to the pride and prejudice, the ignorance and moral incapacity of the people to receive such truths at the hands of foreigners; still as this cannot be otherwise, we are adopting one of the most effective means for bearing it down and introducing a new

era of light and enquiry into the country at large. China is not without corresponding illustrations of the power and efficiency of such means, in common with what has been the case in Western lands. It is a means that is largely made use of by its literary men in the diffusion of general knowledge, and by various classes in the distribution of religious books and tracts on public and private occasions.

On the one hand, the native literature is immense, on a vast variety of subjects, and is diligently read and prized by a countless number of scholars, who are the back-bone of the people, and are looked up to with profound respect. On the other hand, as indicating the value of moral and religious instruction, such as obtains in the country, it is a common thing to meet individuals engaged in the distribution of books and tracts of that nature in the open streets, from house to house, and at the official examinations. Referring to these last mentioned, as all important in the social life of the country, advantage has often been taken of them by the missionaries for the distribution of various works among them, either while walking through the streets of the city, or as they are coming out of the examination halls at the dead of night. Side by side with such distribution are to be found natives engaged in similar work, handing to the scholars volumes of various sizes, bearing on what they regard as of highest value for the moral and religious welfare of their literary men. On other occasions, persons who have recovered from disease, or who are seeking to perform a work of merit, will be found circulating copies of some well-known and approved work among the passers-by, which are generally received with tokens of satisfaction. Things like these give us an insight into the character of this people, and are suggestive of the means which missionaries may also employ in the carrying on of their work. So it has been all the years through. However inadequate the whole has been to meet the wants of such a vast and widely-spread people as the Chinese are, yet so much has been done, and we are satisfied that it has not been done in vain.

The agencies of the different missions spread over a large part of the empire are in the habit of distributing religious books and tracts in their several places of worship, and in their extended itinerancies throughout the country. We allow that many of these books may be imperfectly understood, from the strangeness alike of the subject and the style in which they are written, and from these and other causes may be treated with indifference and contempt by not a few; but this is nothing more than what obtains at home, from like or different reasons. And yet in the one case as in the other, the seed often happens to fall into good ground, and is found productive of

good results. Nay, the mere general influence of the whole is beneficial, and the lack of such an agency affecting and enlightening the public mind would be grievously felt. Whatever may be said of the operation of similar institutions in Christian lands, there can be no denying their practical utility, and the necessity of their existence in the present order of things; and the same obtains in measure in such a country as China. The only matter is to raise the standard of suitability in the style and sentiments of the books and tracts thus intended for dissemination among the people. This we regard as a thing of high importance. We are thankful for what has been done already. Many of these publications are of a high order indeed, and are appreciated accordingly. They have passed the ordeal of many years, and continue to be circulated with advantage in all parts of the country. Others are of an inferior type, and like corresponding works at home, soon meet their desert. Such as are of real merit and worth, whether for the Christian reader or the heathen, are found to be in continual request, and are surely and silently exerting an influence which is telling on the general enlightenment and helping on the Christianization of this people.

It may be here mentioned that while the books and tracts in general are composed at the instance of the foreign missions, and the thoughts and sentiments contained in them are only put in order by the Chinese scholar,—in many cases they are the entire product of the native Christians themselves. This is a matter much to be valued, as showing their intelligence and aptitude in regard to the expression of Christian truth, and in a way that is remarkably adapted to the native mind. Not a few of our best tracts are thus the work of the Christian converts, and it reflects greatly to their credit that such is the case. There is no lack of ability amongst them in this respect, and it has only to be made known among the missions generally that certain works are wanted on definite subjects connected with Christianity, either alone or in its bearing on the native mind, and a large variety of really excellent essays are very readily produced. This is a feature especially characteristic of China, as indicating the progress of the Gospel, and the literary standing of many of the converts. It may also be stated that in some places the native Christians pay considerable sums for the works that are thus provided for them, while they show their high appreciation of certain works by a familiar acquaintance with them.

It is not my purpose at present to enlarge on the necessity of such a mode of effort in China as we are now referring to. This, alike with the encouragements belonging to it, will be insisted on in another place.

Only let me commend to you this work, so important in the end in view, and so peculiarly adapted in the means employed. As a Christian community, it is yours to take an interest in the spiritual welfare of the multitudes around. They are the heathen of whom you were accustomed to hear of at home, and withal they are a very good sample of that class of our fellowmen. You were then perhaps called to do something on their account, and now when you are in their immediate vicinity, the romance, the enchantment, about them in your estimation must give way to a sober yet no less solemn reality. It may appear as if personally you can do nothing, but leave it to those who are especially charged with the work. Even by proxy you can do much, and those more directly engaged will be glad to be your benefactors in the matter. Yet even you may help in the distribution of such silent messengers as we are now considering. In your own houses, in your country walks, and in your more extended journeys, you may be the means of circulating the Word of Life, and carrying the tidings of salvation to some of these benighted souls. Doing so you may have the joy of sharing in the assured and blessed results, when China shall turn to the Lord and become in the fullest and happiest sense a Christian land.

The Rev. W. S. Holt spoke as follows:—The Society whose third Annual Meeting is occupying our attention this week has one special reason for heavy drafts upon our interest and sympathy. As a simple Tract Society it is doing what the missionary organization have been doing from the commencement of mission effort until now. The preparation of tracts, their publication and distribution, is one recognized mode of extending the Gospel, and it has been followed here as in all parts of the world. Thus we are not celebrating the anniversary of some new method of work. But from another stand-point it is new. This Society aims to enlist the *Native Church* in a line of work which has proved valuable in all fields. This is its new feature, and the feature which calls for our special assistance. No missionary feels satisfied when he has induced a man to preach the Gospel as a paid assistant. Of course people will work for pay without much regard to the sort of work they are called upon to perform. Probably most of us have had an occasional experience of an individual undertaking to act as a colporteur or assistant in some department of Christian work, where, as as yet, said individual had no knowledge of Christianity and no intention of believing. He was willing to preach the Gospel because he could live by the Gospel; we all know of the contempt in which “rice Christians” are justly held by foreigners, although “to eat your food and speak your words”

is a saying fully as common to Chinese lips as the practice is to their experience. But with a clear understanding of all the difficulties of the cause, an unceasing effort is being made to give the native Christians self-reliance, and at the same time an aggressive spirit as toward the heathenism which they have renounced.

We doubtless all feel that it is next to impossible for foreigners to do all the work upon which the conversion of China to Christianity depends. The pioneering we have undertaken and expect to maintain. But we also hope for the growth of the native Church into such a vigorous, self-dependent, consecrated body, as to make the presence of the foreign missionary as unnecessary in China as it is in England or America. This is the aim we all have in view, and every step towards it gives us great satisfaction and calls forth our approbation. We look upon the support of a pastor by his flock, the erection of a church edifice, the opening of a school, the employment of an evangelist, the payment of the expenses of Christian education, as evidences of a growth, of a vigour, a purpose, which will send evangelists, establish schools, and erect churches throughout the empire, until the expectations of an ambassador shall no longer be a vision of an excited and sanguine imagination but an accomplished fact. The organization and promotion of the Chinese Religious Tract Society is another step in the same direction and to the achievement of the desired result. At the outset, as a matter of necessity, we see a long array of foreign names upon the list of trustees and officers; for many desirable enterprizes have been and must be suggested and aided by those who are familiar with them. Steamers, railroads, improved mining apparatus, improved means of construction and destruction, have all been introduced in a similar way. But it is confidently anticipated that those who are convinced of the truth of the Gospel, and of China's need for it, will be as ready to adopt and use the instruments of spiritual progress, as the converts to foreign methods of transportation, and communication, and warfare are to adopt them. There can be no doubt that the formation of such a Society as this, and the enlistment of the native pastorate and Church in it, will impress upon them in some measure that the spread of Christianity is their work. The interest which has been taken, the assembly of native Christians on Sunday afternoon, and the reports read this evening, prove what I have said to be correct. It must be so; it is true among ourselves. Often the only way to secure a person's interest in an enterprize is to persuade him to join it. Then it becomes his undertaking, and the desire that it should succeed will induce him to help it forward. This Society is the property, so to

speak, of the native Christians. By its means they can issue tracts of their own preparation, written from their stand-point, which should be powerful agents in overcoming superstitious notions, incorrect ideas of Christianity, and in setting forth the true purpose of the Gospel. A general interest in the work of the Society ought to be an incentive to the native mind in undertaking to meet the various tenets of the sects which now hold sway over China. Moreover, with Auxiliary Societies in different parts of the Empire, a mutual interest should arise among the different Churches. This will show them how entirely one are the aims of all who accept Christianity. Thus also more frequent intercourse, or at least interchange of ideas, may be expected, which will tend to unify and strengthen the Church. Isolation is a source of weakness. We, although a handful of foreigners, have behind us the whole Church in our native land. Communications from home keep up our vital connection with those Churches, and secure for us their unremitting sympathy and aid. If the Church in Peking were fully aware that the Church in Canton was united to it by any visible bonds, such as may be maintained by the medium of this Society, and if the two Churches at these extremes were assured of the interest and sympathy of the several Churches which make up the connecting links of the chain, would it not naturally impart to them a feeling of strength which they can never have as isolated organizations? Again, if the whole 16,000 professing Christians, who make up the Protestant Church in China, could feel the union which even the single bond of a united effort to perpetuate and render successful this Tract Society would give them, I believe they would thereby understand their power, as it cannot be understood when each Church works alone. Once fully impressed with that power, which this no mean number of Christians ought to have, would not their influence also be proportionately increased? 16,000 people form a body which ought to be felt, and they will be so soon as their strength is known and combined in any single line of action. Thus this Society may be the means of leading the Church to see what it is and what it may do, and so prove a powerful agency in helping forward the complete establishment of the Kingdom of God in China.

That it may be so conducted and prospered to accomplish this great result, must be the earnest wish of all who are interested in the progress of Christianity and in the welfare of the Native Church.

(*To be continued.*)

SHORT ACCOUNT OF THE SOUTHERN METHODIST
MISSION SINCE 1877.

BY A. P. PARKER.

FOREIGN MISSIONARIES.

AT the time of the Shanghai Conference, 1877, the foreign members of this mission were, Rev. J. W. Lambuth and wife, Rev. Young J. Allen and wife, and A. P. Parker. In November of that year Rev. W. R. Lambuth, M.D. and wife joined the mission from America. In the following Spring, Dr. Lambuth erected a small dwelling house in the village of Nansiang (南翔) a village of some 15,000 inhabitants, about 15 miles from Shanghai, and went there to reside. In addition to preaching he opened a dispensary where many of the natives were not only treated for their bodily ailments, but were also taught the healing truths of the Gospel.

In November, 1879, Rev. C. F. Reid and wife joined the mission from America, and were stationed at Nansiang while Dr. Lambuth removed to Shanghai.

In March, 1878, Rev. Young J. Allen, D.D., having been elected by his home Conference, Delegate to the General Conference, went to America, and after an absence of some ten months returned to China via Europe, and resumed his work of translating for the Chinese government, and editing and publishing the "Chinese Globe Magazine."

In 1879, a brother in the State of Georgia, made a special donation to Dr. Allen of \$2,500 with which to build a church in Shanghai. The church was erected and dedicated last year. It is a beautiful and substantial structure, with a capacity of 250 sittings. Large congregations from the beginning have attended the preaching there, and some sixty or seventy persons have given their names as inquirers. Of these some ten or twelve have been received into the Church by baptism.

A little previous to the above-mentioned donation, a brother in the State of Kentucky donated \$6,000 to be used in erecting a church and a boy's boarding-school in Suchow. The school building was put up under the supervision of A. P. Parker, in 1879-80, at the same time that a mission residence was built there under the same direction, being the second foreign residence hitherto built in that great city.

In 1878, Miss Lockie Rankin came to China under the auspices of the Woman's Missionary Society of the M. E. Church, South. In the Autumn of the following year a building for a girls' boarding-school was erected in Nansiang, and a school was opened in it by Miss L. Rankin. In November, 1879, Miss Dora Rankin, sister to

Miss Lockie, came to assist her in the school and the work among the women.

In May, 1880, Rev. J. W. Lambuth, D.D., returned to America on account of ill health. He is still in America, but expects to come again to China next November. Mrs. Lambuth accompanied him on his return to the United States.

In the Autumn of 1880, Rev. C. F. Reid built a mission residence in Nansiang, that built by Dr. Lambuth having been turned over to the Woman's Society. In October, of the same year, the health of Mrs. W. R. Lambuth failed and she was obliged to return to America.

In December last, Revs. W. W. Royall, K. H. McLain and their wives and Rev. G. R. Lochr joined the mission from home. In the following February, Mrs. McLain became seriously ill, and her mental condition was such as to necessitate her return to America, and Dr. Lambuth was obliged to accompany her to assist Mr. McLain in taking care of her.

So much for the foreign members of the mission.

WORK AND RESULTS.

Our methods of work and attendant success have been about the same as those of other missions. We are using all the various agencies that have hitherto been found available and useful for mission work, the chief and most important of which is, and must ever be, the personal, face to face proclamation of the Gospel by the living voice. All of us, native and foreign preachers, preach regularly from three to six or eight times a week. We also use the press, boarding and day schools, colporteurs, Bible women, &c., &c.

There has been no great awakening or numerous ingathering of converts, but there has been more or less steady growth, and there are abundant evidences around us that the Gospel leaven is working.

In 1877, we had three church buildings and nine rented preaching places. Since that time we have built four new churches, and the land has been purchased on which to build the fifth in Suchow, which will be erected (*D. V.*) next Autumn. We have now seven churches and thirteen rented preaching places, occupying twelve cities and towns.

The part of the country in which our mission is situated, being intersected by numerous canals running in every direction, and being very densely populated, affords a fine field for itinerating in boats, and this has been availed of by various members of the mission, and thus the saving truth has been scattered far and wide by the living voice and the printed page.

We have one boy's boarding school in Suchow containing 25 pupils, and two girls' boarding schools, one in Nansiang with 25 pupils and one in Shanghai with 20 pupils. Besides these we have sixteen boys' and girls' day schools with some 200 pupils in them. The communicants number 120. In 1877, we reported 112, which would seem to indicate that we had only gained eight in four years. But it should be stated that in 1878, the list of members was pretty thoroughly overhauled and many who had been numbered with the 112, but had not been heard of for a long time, were stricken from the roll, and the same thing has been done more or less every year since, so that our actual increase has been about 40 instead of eight, as the figures would seem to indicate.

The native church in Shanghai has undertaken the support of their pastor this year, and so far has succeeded very well. The church at Nansiang unable to support their own pastor, Rev. Dzun Ts-dzeh (C. K. Marshall), who is paid \$25 a month, supports the preacher at Kading at \$7 per month.

鳳洲綱鑑

重訂王世貞

A COMPENDIUM OF HISTORY IN THIRTY VOLUMES. BY WONG SHI-CHING, AN EMINENT SCHOLAR OF THE MING DYNASTY, A.D. 1526—1590.

BY REV. T. P. CRAWFORD, D.D., OF TUNGCHOW.

No. III.

NOTE BY THE TRANSLATOR.

[The detailed accounts of the Chiefs Yeu-ts'ao, Sui-jin, Fuli-hi, Neu-wa, Shin-nu, and the principal part of Hwong-ti are here omitted, as their names have already appeared in the Annals translated in article No. II., and as they throw but little light on the subject of chronology. Only that portion which is supposed to be of value in that respect will be presented. It is found between pages 23-25 Vol. I. of the Compendium.]

TRANSLATION.

Hwong-ti 黃帝. (B.C. 2697-2597).

“Hwong-ti chose six ministers; namely, Fung-how, Li-mu, T'ai-san, Ki-ch'ang, Shen-ta, and Hung-tuh by whose aid the empire was governed to the satisfaction of the gods.

[Kwan-tsze says that Hwong-ti having found that Fung-how understood the principles of heaven he appointed him to be Time Keeper (astronomer). He likewise appointed T'ai-ch'ang(1) to examine the resources of the earth, and to be Reporter. He appointed Ts'ang-lung to investigate the East and to be Judge. He chose Tsu-yung to investigate the South and to be Educator. He chose Ta-fung to investigate the West and to be Inspector of Cavalry. He chose How-t'u to investigate the North and to be Master of Baggage.

Lü-tung-lai says, The Tsing-i states that Hwong-ti, in a dream, saw a great wind blowing away all the dust and filth, and also a man carrying a cross-bow 30,000 pounds strong and driving along 10,000 flocks of sheep. The Emperor in his sleep ejaculated thus:—‘The wind signifies to me regarding those who can aid in the government! The earth radical in the character for *filth* (垢) being driven away the remaining portion is for *prince* (后)! Can it be that there is a man in the kingdom whose name is Fung-how (風后)? And again, a cross-bow 30,000 pounds *strong* (力) is something extraordinary, and his driving along 10,000 flocks of sheep indicates that such a man can lead the people in the way of virtue! Can there be a man anywhere named Li-mu (力牧) or Strong Shepherd?’

Thus, Hwong-ti, relying on the interpretation of his dream, sought for and found the man Fung-how at an inlet of the sea, and appointed him Prime Minister. He also found a man named Li-mu living near a morass and appointed him Minister of War. Moreover, Hwong-ti, because of this dream, produced a work on ‘Divination by Dreams,’ contained in 12 sections.]

“Hwong-ti received the River Chart”⁽²⁾ (河圖).

[The Emperor saw in a dream two dragons bearing the Chart. He then fasting went to the river and prayed that he might obtain it, whereupon a great fish floating down the stream came out and presented it, when his Majesty received it kneeling. This affair may be found recorded in the works of Ts'ai-ch'en.]

“And by the Chart's aid the Emperor discovered the laws of the sun, moon, and stars. Hence works on astronomy began to appear.”

[The later astronomical works originated from Hwong-ti having learned from the River Chart five important particulars. Hence observatories were erected and five officers appointed to arrange the Five Labors, as follows:—Hwong-ti commanded Kwe-yü-wo to observe the stars, Teu-pao to take the compass and determine the changes in the sun, moon, and stars, E-hwo to observe the sun, Shang-i to observe the moon, and Kü-kü to observe the wind. From these observations sprang the (later) astronomical works.]

“Hwong-ti also commanded Ta Nao to examine into the nature of the Five Elements [metal, wood, water, fire, and clay] and to observe the position of the stars Teu-kang (斗綱), (or eighth constellation) as well as make out a *kia tsze*, (or system of names for the years in the cycle of 60).”

[Hwong-ti after appointing the above named astronomers ordered Ta Nao to observe that the Handle of the Dipper pointed, at the beginning of dusk, towards the moon's position, and also to combine tho characters composing the Ten Stems (十干) with those composing the Twelve Branches (十二支) so as to make them name or distinguish from each other the 60 years of the cycle. Afterwards, in the time of the Chen kingdom, Wong-hü added the Five Elements to spell the sounds of words. (This took place about A.D. 240).

"Besides, Hwong-ti ordered Yung-ch'ing to construct a sphere representing the form of the heavens, and to collect the six plans for determining the resolutions of the K'i (氣), (the atmosphere, or the 24 parts into which the year and the cycle are divided)."

[The six astronomers are said to have been E-how, who observed the sun; Shang-i, who observed the moon; Yü-wo, who observed the stars, Ling-lun who made the rules, Li-sheu who made the calculations, and Ta Nao who made the Kia-tsze or sexagenary cycle.]

"Hwong-ti asked Kwe-yü-wo, saying; how are the revolutions of heaven and earth calculated? To which he replied; those of the heavens are calculated by 6 joints (六節) (of 2 months and 6 each) those of the earth by 5 positions (五制); that the circulation of the heavenly fluid, or atmosphere, is completed in 6 divisions (六期), and in the earthly arrangement 5 years make a (small) cycle (周), while 5 multiplied by 6 are equal to 30 years, or to 720 subdivisions (氣) (or half months) which make a (medium) cycle (紀), and 60 years, or 1440 subdivisions (氣) make a (large) cycle (周) with fractions more or less as may be seen.

But since the Five Measures (五量) govern the Five Sub-divisions (五氣) in their rising and falling we can discover the laws of growth and decay, and so make out the calendar.

The year is reckoned from the union of the first Stem with the third Branch (甲寅). The day is reckoned from the union of the first Stem with the first Branch (甲子) and thus the hours (時) of the day and the joints (節) of the year are determined. (Tseih (節) is used of the festivals in a year).

In the year, *ki yeu* (己酉), the 11th moon, first day, the sun being at its most southern point, the divine Straws (神策) and the precious Cauldron (*) (寶鼎) were obtained. Mien-hen asked Kwe-yü-wo and he replied, that Hwong-ti obtained the plan of the heavenly revolutions when he 'receiyed' the sun and calculated its movements."

[It is said that Hwong-ti obtained the 'Straws' by which he calculated the time when the hours of the day, and the joints and subdivisions of the year would transpire; and therefore it was called calculating and receiving the sun.]

"Hwong-ti also made Sixteen Divine Calendars by which to arrange the fractions for the intercalation."

[In three years there is an intercalation, in five years there is another, and in nineteen years there are seven.]

"And he united the Stems and the Branches so as to determine the stations (蔀)."

[The Calendars all began from the first of the Stems and Branches (干支). The first corresponds to a day and is called a section (章). That which corresponds with the first of the day is called a station (蔀). The sun having completed six decades it is called a period (紀). When the year has returned to its starting point it is called a revolution (元).]

Thus the sections become plain, the stations noted, the periods recorded, and the revolutions separated (原之).

"So the times corresponded to the arrangement (of Hwong-ti), and the hours followed accordingly."

NOTES ON THE ABOVE TRANSLATION.

- (1) The names of Hwong-ti's six ministers as given in the Text and in the Comment do not agree except for Fung-how. The former are perhaps their personal names, the latter their official titles.
- (2) This "River Chart" is a great puzzle in Chinese history. It was probably some foreign astronomical work which Hwong-ti got possession of and had translated. The character *river* in the name being used for its *sound*, instead of its sense, giving rise to the subsequent story of his having received it from "two dragons and a great fish."
- (3) I know not to what divisions the "Five Measures" refer.
- (4) The "Straws and Cauldron" were doubtless, at first, only instruments used, as our abacus, sextant, &c., in astronomical calculations, but subsequently became objects of superstition and instruments of divination.



SACRED MEMORIES OF REV. J. S. McILVAINE.

BY REV. TIMOTHY RICHARD.

THIS morning I heard from Shantung that my friend Jasper McIlvaine has gone to our Father's home on high. Others will doubtless write a full account of him, but if you can permit me a little space I feel bound to write something about one so excellent though perhaps little known. It was my good fortune to spend parts

of two winters with him some five or six years ago in the capital of Shantung, and the sweet memory of his holy and devoted life compels me to write a few things for the good of us who are left behind.

1. He was extremely conscientious. He made up his mind to become thoroughly familiar with Chinese ways and so put on native dress and was the only Protestant missionary in Shantung capital for a twelvemonth. Such a solitary life, when his knowledge of Chinese was but imperfect and he was therefore unable to form friendships with the natives, affected his mind considerably, and he felt obliged to go home to America for a short time. He told me afterwards that he had chosen the missionary life because it was the highest thing he could conceive any man to be engaged in, viz., the glory of God in the salvation of the heathen. His mental depression was the result of his conscientiousness. He feared that instead of having been called of God to the work he had simply chosen the position from sinful ambition. I remember the agony of his soul, poor fellow, once after his second arrival in China. He told me he must give up all connection at once with the Board at home, for as there were no converts he felt that God was withholding his blessing from him and it would be wrong for him to use a single cent more of the mission money. His mother's clock was, besides his books, the only thing foreign in his room. He would sell this clock, go to Tientsin and devote himself to translation. After a few days talk and prayer about the matter, he uttered the following memorable words: "Now I have been in China many years and doubted enough, I must doubt no more, I must work; whatever is wrong, work for others cannot be wrong."

2. Whatever I know of Chinese literature I owe largely to the example of hard study he gave. The religion and ancient history of China were especially his favourite studies. Neither his letters nor conversations were ever trivial. He would have some important subject always occupying him about which he would talk for days, interesting his listener by quotations, the result of original research in foreign and native literature. He was better read than average missionaries in foreign literature, and I have met few who knew as much Chinese literature as he did.

3. He liked always to occupy new ground. When I went to Tsi-nan fu to work with him, he said he would go and open another city if I would go on with the work in Tsi-nan fu. Finding him so resolved, I chose another sphere leaving him again alone in the city of his choice. When his own Society sent reinforcements to him, he

left and commenced work in another important centre. It was his motto to make the most of our few forces by distribution, instead of settling down together in a few cities while the rest of China was left without any means of hearing the Gospel.

4. At one time it was his rule to write a sermon out in Chinese with his own hand every week. At that time he was engaged translating commentaries and other works, and later on making some original books. He was one who assisted in bringing out the Presbyterian Standards. *All these he invariably wrote with his own hand in Chinese*—an accomplishment in which few foreigners have attained like facility.

5. His patience, too, was remarkable. Being called bad names in the street, (a thing then intensely disagreeable to me) I wanted to remonstrate, but he said, “the more you notice it, the more they will enjoy it, let us live it down.”

6. It is now a little over two years since I saw him after famine relief distribution, and then he told me his plan was to buy a cart and mule and travel to distribute books and preach in the south-west of Shantung and north of Honan, visiting the same places at stated intervals in regular succession. What was the result of that plan of work I have not heard.

He has gone, but he has left us a blessed memory of conscientiousness, consecration, patience and endurance of reproach which few can equal. After such toil and trying work which he was always engaged in, he now rests in peace until the joyful morn of the resurrection of the just. To the church in China his death is a severe loss, to him it is blessed rest.

SHE HATH DONE WHAT SHE COULD.

MARK xiv. 8.

"She hath done what she could," is the sacred record
 And her box of sweet ointment she hath given to the Lord.
 'Tis not said :—She hath done what she would. No we read
 What was in her weak power is what was the deed.

And embalmed, in the word, her faith's offering seen
 By the light of *His* life, is no offering mean ;
 For she did what she could ; and no more from us all,
 Doth the Master require, when His voice doth us call.

Unappalled by the crowd, or invidious sneer,
 On the lip of the Pharisee proud ; or the leer
 From the servitors rude, as they jostled her by,
 As approaching she came where her Saviour did lie.

She hath done what she could ; for she searched not afar,
 For some deed, that would startle the world, with its glare ;
 But she cast her glad offering down at his feet ;
 And thus lavished her love, as thus only 'twas meet.

And the fountain of tears, from her eyes is unloosed ;
 And a shower more precious than the ointment she used,
 In a flood penitential and loving then laved,
 The dishonourèd guest, who *her* loved and had saved.

And the kisses the host should have given to his guest,
 She unceasingly gave, for she loved him the best ;
 And, as tokens of love, they were showered on His feet ;
 For her heart He had won with forgiveness so sweet.

And her raven black hair, for a towel she took,
 And then wipes, with her tresses, His feet ; for a look
 Of His eye had so gladdened her heart ; and o'erjoyed,
 Sweet Forgiveness had nestled, in her heart, unalloyed.

And the box she then broke ; and the ointment was shed,
 On his feet, that had trodden so long, as we've read,
 On the roughest bye paths of this world's rugged way
 And too often uncheered, by a welcoming ray.

Oh ! that *we* may like her, what our hands find to do,
 Do with zeal, that is real, and with heart that is true ;
 And, undaunted by sneers of the worldling and false,
 We our Saviour shall find, and rejoice in our cross.

For it matters not humble, though tasks be indeed,
 If our Saviour we serve, then our deeds shew our creed.
 He accepts of the offerings kings do prepare ;
 The last mite He deems equally costly and rare."

J. DYER BALL.

A RHYME TO THE EDITOR.

My dear Dr. Happer, you ask for supplies,
Of well written articles, witty and wise,
I'm nought of a poet, but rhyme I will send,
And make it my object your case to defend.

To tell you the truth I was so much annoyed,
With the dullness of things, that I sought to avoid
Taking in *The Recorder*, though "Agent" I've been,
Which is far from correct, 'twill be readily seen.

But somehow or other I made up my mind,
To pay my subscription, and thought it quite kind ;
For I never found much that was pleasing to read,
And oh ! very much that was dullness indeed !

And others I know in this central town,
Who wouldn't say "Yes," when I put it straight down,
"Will you take *The Recorder* or will you refuse?"
And they added "It gives us a fit of the Blues."

And I'm perfectly sure if things don't improve,
But the paper keeps on in its present dull groove,
There are others will say "I won't take it again,"
Which of course will give me a heartload of pain.

What we want in the paper is readable stuff,—
Of dry and of learned we've had quite enough—
Something human and pleasant to help us along,
With some sallies of wit and some snatches of song.

There are men by the score who have something to say,
Which would do us all good,—if they wouldn't delay,—
And to them I appeal, and I hope they will heed,
And give us some interesting papers to read.

For I heard a remark that struck me as true,
The Recorder depends upon us, not on you,
And if we that are readers turn writers as well,
How much we shall profit, no one can tell.

So I hope, Mr. Editor, what you have said,
Will stick and ferment in many a head,
And that our *Recorder* will come to the fore,
In a fashion that never has happened before.

Success, Dr. Happer, I wish you success !
Though that is not easy, I humbly confess,
And if you've a cranny to put in this rhyme,
Perhaps I'll send prose at some suitable time.

YOH HAN.

Correspondence.

DEAR SIR:—

Your last issue contained a long article by *Inquirer* on the "State Religion of China." The subject was an interesting and appropriate one, and it was evident the writer has a considerable acquaintance with it. The only thing that we regretted in the treatment of it, was the large admixture with it of the so-called "Term Question," which was very unsatisfactory to many of your readers, and in direct contravention of the arrangement entered into long ago on the matter. It was generally understood that the discussion should cease in the pages of the *Chinese Recorder*, which it was hoped would be occupied with the consideration of much more useful and interesting topics. There are surely many such themes in connection with our missionary work, and there is no lack of power or willingness on the part of those engaged in it, to supply the needful information or suggest points of inquiry, that would be of great service in the work. As it is, the sad controversy that has raged for so many years has had an unhappy effect in the history of Protestant missions, alike in relation to individual feeling and to the cause at large. It would therefore be wise and becoming in the extreme to abstain from agitating the matter any further, especially in the organ of our common work, and which ought to be the medium of kind, encouraging, stimulating Christian sympathy, instead of exciting differences of thought and feeling such as the controversy has long done.

It may give force to these remarks, and show still more clearly the propriety of abandoning the discussion in a public form, if I allude to some of the views expressed in the above article, as opposed to the sentiments of others on the subject.

The central matter of all is the meaning and use of *Shang-ti* in Chinese, as judged from the native classics and the common parlance of the people. It is maintained that the term has altogether an impersonal and material conception in the minds of the scholars, and that such is the definition given to it in the standard commentaries. The whole philosophy of the Chinese is supposed to be based on this idea, and we are called to regard the words in this distinctive sense, and disown their use and application in any Christian form. But here we join issue on the entire question, and dispute the inference that is drawn from it.

Allowing the secular and sceptical character of the prevailing philosophy, as taught in the writings of Chu-fu-tsze, and in his expositions of the classics, it is well known there are many scholars who disagree with him on important points, while there is ample material even in these works for arriving at, or enforcing a clearer discovery of truth than generally obtains. It is much the same as in the

ancient Vedas of India, where a purer system of religion and ethics is taught than in later productions, and however misinterpreted by current writers or traditional opinions, they may confidently be appealed to in opposition to the present order of things. Such we believe to be the case in China, and though it may be difficult to run counter to the long established views and sentiments of the *literati*, yet they are not to be regarded as infallibly correct in their expositions of these ancient writings. But it may not be necessary to adopt this course in order to ascertain the real meaning of certain expressions in Chinese.

Let us examine one passage of some importance, and following it another of a similar form, which enter into the subject of the supposed deification of heaven, and the alliance of *Shang-ti* with it in this respect. In the Shi-King we have the words 皇上帝 *Whang Shang-ti*. What is the annotation upon these words? "*Whang* signifies great, and *Shang-ti* is the spirit of heaven." This seems to imply a distinction between heaven and the indwelling or ruling spirit in it. It is further said that from the external appearance or body, it is called *T'ien*, but from the ruling capacity or power it is called *Ti*. What does this naturally suggest? We know a man outwardly by his body, which is only an indication however of the inward spirit. Now the Chinese believe in the independent and separate existence of the spirit, as in the case of *Wen-Wang* and of ancestral worship. Here the spirit of heaven is spoken of, and heaven is the noblest, sublimest conception which the Chinese can form, what then must *Shang-ti*, the spirit of heaven, be in their estimation? Let us not suppose they may reason precisely in this way, but here is a ground to go upon in their ideas of Him who is thus related to heaven, who is the spirit and Lord of heaven. We are aware of the charge of Pantheism being brought against the Chinese from such a passage as this, and we do not deny the possibility of it. They are not to be considered as correct theologians, but it can be insisted on with the utmost propriety, that as the spirit of a man is known by his outward appearance or standing in society, and is judged of accordingly, so He who is regarded as the ruling spirit of heaven must be thought of in a corresponding manner.

Again, 皇天上帝 *Whang T'ien Shang-ti* is another contested passage, and is made to prove the unity of the latter two characters with the former, and consequently the material existence of the whole. However the words *Whang T'ien* are translated, they are regarded by the Chinese as an honorary appellative or designation of *Shang-ti*. Some would look upon them as expressing the abode of *Shang-ti*, and there would be no grammatical impropriety in thus explaining them, but this is not the common opinion on the subject. The idea rather is that the words *Whang T'ien* are descriptive of the majesty or magnificence of the Supreme Ruler, as we find in similar expressions like 吴天上帝 and 玄天上帝, each of which is generally taken together, and as such is suggestive of the dignity and greatness of the Being referred to. Corresponding phrases of this kind are easily met with in all languages, as also various outward

aspects in social life, such as dress, insignia, &c, which are meant to express the same thing. What then is to be inferred from this? Not simply the material character of the being or the object spoken of, but as the outward symbol is regarded with the deepest awe and reverence by the Chinese, so He to whom alone it belongs, and for whose sake it exists at all, claims to be looked at in the same light. We do not dwell on the words *Whang Tien* as often used singly, in keeping with the terms high Heaven, great Heaven, among ourselves, and in the same active sense; but their conjunction with *Shang-ti*, both forms one of the sublimest appellations of the Divine Being in the Chinese language, and is associated in the native mind with the highest conception of an overruling Providence, and a supreme moral Government.

We have noticed that in the Chinese Classics and in the ordinary writings and conversation of the people, Heaven is looked upon as the object of adoration and worship. This is not to be wondered at, and has been brought up at various stages of the discussion. There is a great truth underlying the use of the term in a religious form, which carries us back to ancient times and to the terminology of other ancient tongues.* If the Chinese have employed the word only in a materialistic sense, we know they are no less capable of forming spiritualistic ideas, and of peopling heaven, earth, and all space with imaginary existences. Whatever abuse therefore they have made of the term, it is possible to correct their impressions by the use we make of it, and in which they will most readily concur.

This leads me to refer to the course adopted by the Romanists and others, namely, the employment of *T'ien-chu*. The origin of the term is well-known, and by its adoption, it was supposed, in the first place, that the idea of personality and rule would more directly and clearly be given than by the continued use of *Shang-ti*, which was commonly regarded as synonymous with heaven in a mere materialistic sense. And now that a *usus loquendi* has been formed for it, advocates are to be found in favour of it among Protestant missionaries. The importance and value of the suffix *Chu* depends on the preceding term Heaven, and in this form it is in every wise synonymous with the disputed words, *Shang-ti*. The fact is, most of those who employ these two words are constantly using the term *T'ien-chu*, as one and the same in meaning and application, and they have no hesitation in doing so, only there is a difficulty connected with it in the matter of translation, while others object to the term on the ground of its identifying us with the Romanists and their views. We do not

* Our ancient fathers worshipped many gods, and designated them by what they saw in external nature. But they were impressed with the idea of there being an All-Father, whom the bright and pure heavens above them aptly represented. "So they named him after the heaven, Tuith, Tuiseo, Diviseo—the God who lives in the clear heaven—the heavenly Father. Many other heathens had the same thought and the same word; the old Greeks and Romans, for instance, who many thousand years ago spoke the same tongue as we did then, and used the same expression slightly altered. And that same word means God now, in Welsh, French and Italian, and many languages in Europe and Asia, and will do so till the end of time."—See Kingsley on the *Heavenly Father*.

allude to the suggestion made by *Inquirer* that the words *T'ien-chu* are capable of being misconstrued. It is very natural, as *T'ien* is popularly thought and spoken of as the ruling power, which the addition of *Chu* only intensifies and confirms. At the same time, the words are in common use and have largely outgrown that sense, while they are understood by thousands in their intended meaning. This shows the value of long and earnest effort, in changing current views and forming correct impressions. It is, however, a matter of doubt if the use of the well-known words, *T'ien-chu*, would compensate for the loss that would be incurred of the ideas of majesty and magnificence contained in and suggested by the native words, *Shang-ti*, and which they are capable of awakening among the masses of China, high and low, learned and unlearned. Though beclouded and perverted at present, it is possible to avail of them as the common designation of the supreme Being in a Christian point of view, and by means of them, pure and simple, to sweep away the errors and delusions that have long obtained in the country.

In fine, whether *Shang-ti* represents a real Being or not in the ancient classics, and though the term has been degraded and applied to a series of imaginary existences, as seen in the idolatrous worship of the Taoists, it is the deep impression of many thoughtful minds, missionaries and others, that the words are the most appropriate in the Chinese language, for expressing the highest, noblest, grandest ideas of God. All other words fail in their estimation, and appear to be unworthy of the end in view. That there are difficulties in the way of using the term, that it is misunderstood and misapplied, alike by scholars and the common people, is no doubt the case. The same may be said equally of any other term that is used, and, in fact whatever term is employed, it must be explained and continuously enforced, yet there seems to be a special and manifest power and propriety in the use of *Shang-ti*, as the word for God *par excellence*, that we do not believe can be predicated of any other term that has been suggested. It needs only to be used and illustrated as missionaries are called upon to do, in making known the Name, the attributes, the works and ways of God, so as, with the Divine blessing, to enlighten this great nation in the truths of our holy religion, and emancipate it from the darkness and corruptions in which it has for ages been enveloped.

I have been led to give utterance to these views, not in order to continue the tedious controversy, but to show the futility of doing so, and urge anew the necessity of abandoning it in the pages of the *Chinese Recorder*. There are many things in which we do heartily agree, and on these we are called to write and act vigorously against the common foe. "If in any thing else, ye be otherwise minded, God will reveal even this unto you." In this way we shall be brought more into harmony with each other, certainly not by contention and dispute about names and terms. As missionaries, we have done more than enough in endeavouring to reconcile parties and maintain our respective views. Let us henceforth forbear, and if no other authority can be brought into the field to settle the question, the Chinese will in

due time settle it for us, and it is really their affair, not ours. When they wake up to it and are entrusted with its final adjudication, it may not appear to have been in vain that we have so long and eagerly discussed it; but it will be our duty to accept their combined and intelligent decision, which would have the happiest effect on the whole of our missionary work in the future. May I not ask, when is it likely that this reference shall be made? When shall the native Christians, who are qualified by education and position for it, be called on to determine the most appropriate word for God in their own language?

I am, Dear Sir,

Yours faithfully,

Wm. MUIRHEAD.

EDITORIAL.

IN a note to the paper of the Rev. Dr. Legge, in the No. of the *Chinese Recorder* for Jan.-Feb., 1881, page 35, we gave the reasons, why we considered the discussion of the meaning of T'ien in the Chinese Classics not excluded from the pages of the *Recorder* by the understanding in regard to the exclusion of the so called "Term Question." From the expression of opinion which has reached us by letter as well as by other means it appears that that opinion is not concurred in by many of the missionaries. It has been no wish of the Editor to maintain his opinion in contravention of the opinion of others interested in the circulation of the *Recorder*. We unhesitatingly give room in this number to the paper of our respected friend and brother Rev. William Muirhead; and at the same time state that we hereafter forego our own opinion on this subject and accept the opinion as expressed by him and others that this discussion should no longer be continued in the pages of the *Recorder*. We sincerely hope that the wish which he expresses, in regard to a united effort to fill the pages of the *Recorder* with interesting discussions on the many things in which all agree, may be acted upon. We are very glad to refer to the increased number of papers that have come in, and the interest that has been expressed by others and the promises given of contributions, in answer to the statement made in the last number. We also hope that the rhythmical appeal of a friend of the *Recorder* may awaken attention still more generally to the need of effort for the effecting of a common good.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

AT 18, Peking Road, on Friday, July 15th, the wife of the Rev. A. SYDENSTRICKER, of a son.

DEATHS.

AT Shen-si, on May 11th, Mrs. GEORGE KING, of the Inland Mission.

AT London, on 21st June, HANNAH MARY, the wife of Rev. Professor Legge, LL.D.

AT Peking, in July last, ERNEST, son of the Rev. and Mrs. Lowry, aged 1½ years.

SHANGHAI.—Rev. W. S. Holt, Superintendent of the Presbyterian Mission Press, left, with his family, for the United States on the 31st August. We regret to state that ill-health on the part of Mr. Holt made the change necessary. Home address—Owatanna, Minnesota.

SOOCHOW.—The missionaries of the Southern Presbyterian Church, U.S.A., stationed in Soochow have received valuable re-inforcement. Rev. A. Sydenstricker and his wife went to Soochow about the 1st of September. They expect to devote themselves mainly to the work of conducting a boys' boarding school. In addition to the school work Mr. Sydenstricker will do the work of an evangelist, preaching frequently in the street chapel.

HANGCHOW.—The title of Doctor of Divinity has been conferred upon Rev. M. H. Houston, of Virginia, U.S.A., who has recently returned to Hangchow and resumed mission work in that city. The title was given by Hampden Sidney College in Virginia, whose *alumni* have filled some of the highest offices in the

country. The action of this college, which is a fair representative of the Presbyterian Church in Virginia, simply expresses the estimation in which Dr. Houston is held by the Presbyterians in that State.

* * *

TUNGCHOW.—Mrs. S. J. Holmes, of the Southern Baptist Mission left her station for a trip home in the early part of July. She sailed from Shanghai on the 27th July in the s.s. *Nagoya Maru*.

* * *

KALGAN.—A friend writes us, August 9th, as follows:—"We have bought a fine tract of land, 30 mou, for building the houses, chapel, dispensary, and school buildings needed for the work of this station. We are greatly cheered by the news that our Board will send out six or eight men this year to start a Central China Mission, perhaps in Shensi province. Every department of our work here is flourishing. We sold as many books in three months since April 1st than in all the year preceding. Dr. Murdock has 20 to 30 patients to treat daily, the number of treatments in these three months exceeding a thousand. Since the beginning of last winter fifteen adults and seven children have received baptism. I could tell more if I had time. We feel greatly encouraged in our work."

* * *

TSI-NAN-FU.—The following letter dated July 22nd, 1881, by Mr. Murray, though not written for publication, so clearly describes the late trouble that we gladly avail ourselves of the privilege to print

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it:—"You may be glad to hear from me, if any of the "reports" from Tsi-nan-fu have reached you. We are not killed yet, and though there is much talk about the meeting *to-morrow*, we feel that the dangerous crisis is passed, and that we are comparatively safe. The property bought by Mr. McIlvaine was by the side of one of the "Shu Yuans." We got possession 19th of May and had the work of repairs etc., put in the hands of a carpenter and mason. All the changes were to be within the walls and *all* in accordance with native plans of architecture. We paid no attention to the talk on the street till the evening of the 12th July, when we were informed that to-morrow the houses would be torn down, &c., &c., &c. We—Dr. Hunter and I—saw the Taotai. He promised men and protection, &c. Next morning 13th (18 of 6 moon) from our own yard we could distinctly hear the shouts of the mob and could hear the sound of the brick and the tile. A number of the teachers (*sieu shāng*) from the "Shu Yuan" in direct opposition to the command of their superior, entered the buildings and the roughs followed. The workmen had all ceased work at *our* request. The head mason was severely beaten, the mob destroyed everything moveable—brick, tile, implements, stole money, clothes, &c. Did not hurt the main house. Word had reached the officers by this time. The soldiers took possession and are still there. The same day the man Liu Yü-ting, *our* middle man in the purchase of the property, was beaten, and put in confinement. The street talk was worse and worse. Notices

were posted to meet again on the 17th (22nd 6 moon) Sunday. Street talk was "fight the Christians, kill the foreigners." We prepared for it. I cannot tell you all the conferences we had with the officials, who all, with one exception, the "Fu," treated us well, but they had to meet much opposition in favoring us. We saw the Governor in presence of five other officials, whom it seems he had invited to hear the case. It was a long consultation, we promised to yield our claim to the property, if the officers gave us an equivalent—one in return on the same street. They offered us (1) Tls. 3,750; (2) damages; and (3) release of our man. We refused. They had bullied us for two hours on the falsity of the deeds, &c., but when such terms were offered us [the place was bought at a high price] we knew they had yielded their main point. We claimed a *house*, not money, and *they* not *we* must find it. The Governor promised us a proclamation and full protection and ordered the "Fu" officer not to further beat or punish our Christian, who for the "peace" was for the present not to be released. The proclamation came out the same day, but as it merely quoted the words of the treaty and did not refer in any way to the present daily increasing talk, we returned it through the Taotai, who was bound to do all he could for us after the affair on the morning of the 13th (18th). The next day the proclamation, in a more explicit form was posted on the three gates of the city and on our dwellings. On the evening before the 17th (22nd) our position was anything but a pleasant one. The talk was

increasing. The notices for the teachers to meet together were still up, and though there was nothing special to be feared from them, the meeting and the resolutions or sentiments might easily excite the lower classes to do the very things reported. We could not help remembering the reports previous to the first outbreak and the results. We saw the Taotai that night with four other officials. After a long consultation they yielded as far as to say we will get you a house, but not on the main street. At the first meeting they tried to *frighten* us, this time *flattery* was tried, but with no better success. We held our own, and again refused the *silver*. We told them of the reported trouble on the morrow (Sunday); they said it was not important, &c., &c. But, addressing the *Taotai*, we reminded them of our previous morning on the 12th and request for a proclamation and help, and of the mob the next morning, which might have been easily restrained. The "Fu" officer shook his head, but the *Tao-tai* and others stood up for us and said we *must* be protected. Men were promised, and if we wished we could come here and stay in the *yamēn*, he said. We returned to our homes, only to hear fresh reports for the morrow. Sunday services are held in *our* place; and here the collision, if at all, would be. Our Christians were quietly told not to assemble on the morrow. Our doors and windows were secured and at 3 o'clock A.M. Mrs. Murray with the children and myself went to Dr. Hunter's place and at day-light went to the *Taotai's* quite near by. A large comfortable room was pro-

vided. The people expressed surprise, saying "Is not this your Sunday; why are you not at the worship place?" The day passed quietly. Soldiers were stationed at a short distance from our doors. At night we returned to our respective homes. Had no trouble, but heard some abusive and threatening talk, but only by a certain class. Since we had given up the house the scholars had no special cause for complaint, but there was still the old hatred to the foreigner, and every attempt was made to frighten us away. Among other methods, our gate-keepers and other servants were threatened if they did not leave us, and some have left us, but others fill their places, for we have a good many friends in the city and some of them are among the higher classes of the people. On Monday, we met the officers again in regard to a house they had for us in exchange. But after having spent so much money for the very best location on the main street and for *our* purpose the best in the city, we were not willing to be put in a corner, and we told them so. Then they tried another dodge. They offered this side-street place (sight unseen) and the silver Tls. 3,750, and damages in addition. But we came here to preach the doctrine of Jesus, and we must be in a place where people could easily find us and hear us, if they wished. Without this opportunity we might as well go home. You have taken away our place, we ask an equivalent one in position—the value of the house being of far less importance than the *location* of the house. Previously, they would not give us a definite

promise, now they had, and we felt more secure; only we saw they were fooling with us and thus gaining time. The next day we met again with much the same results. When about to leave, the "Fu" officer, who had been outside most of the time, as we now know, came in with the words, "I have found a grand house for you, price Tls. 3,700," had come down from Tls. 4,500. We must send one of our men to look at it and report; but who would dare report to us the place *too dear or too wet* and take the consequences, when there was already a bitter feeling against all our men? The next day, Dr. Hunter and I made out a full account of all the events, &c., of the past week and by a special messenger sent it to the U.S. Minister of Peking, asking advice and information and if need be protection. And so the matter now stands.

AMOY.—We have received the following information in regard to the *amende honorable* made for the destruction of a chapel belonging to the London Mission at Changchow near Amoy. "Our Chapel," the writer says, "at Changchow was burnt down, and some of the Christians robbed, and somewhat roughly handled. The mandarins have given us \$3,200 as compensation."

CANTON.—A member of the Basel Mission writes us as follows:—"In Changlok the brethren have had some trouble about a chapel on the out-station Lyu-sa. The Christians were desirous of building a place of worship for themselves and had procured the necessary material and engaged workmen. But part of their own clan were hostile and would not allow of such an innovation. So one Sunday when the Christians were assembled in their usual place, the heathen surrounded the house and wanted the Christians to come out, in order to

have an opportunity of ill-treating them. Fortunately the Christians kept quiet, and recommended their bodies and souls to their God. Another part of the same clan seems to have disapproved of the proceedings of the first assailants, and armed against them. They came to blows and whereas the Christians still continued quiet in the house of God, the heathen fought out the battle between themselves. Two deaths occurred, one on each side, so they had to retreat and information was to be sent to the mandarin to come and hold an inquest. I do not know yet how the matter will end. In another place in Yun-on 永安 there is also trouble on account of a chapel. An old man without children was willing to give his house and fields to the church, and we intended to make a chapel out of it. But the clan would not allow this, and forced the old man to adopt a boy from the clan, and make him heir. A deed was drawn up and the old man had no option but to sign it. Finally there was some disagreement among the clansmen, so that there was a new chance for us, to open negotiations, and we succeeded in getting the purchase accomplished. However troubles did not end there, and I am not quite sure yet, if we can remain in possession or not. The mandarins don't seem to care much for giving protection, or seeing that justice is done. They do just so much as to keep up an appearance as if they did all to fulfill their obligation, but behind hand they are, or seem to be, treacherous enough to let the people know that they will never take the part of foreigners, thus saving popularity on the one side, and avoiding being bothered by pressure from higher quarters on the other."

Notices of Recent Publications.

Report of Proceedings of the Second General Council of the Presbyterian Alliance, at Philadelphia, U.S.A., September 1880.

THIS is a volume of 950 closely printed pages. It contains the names of the members of the council and the churches which they represented; the full copy of the many papers which were read before the council by those who had been previously appointed to prepare them, and a brief report of the discussions on the various papers which came before the council.

The members were gathered from Austria, Belgium, France, Germany, Italy, Netherlands, Spain, Switzerland, and the United Kingdom of Great Britain and Ireland in Europe. The United States and Canada in North America; The Cape of Good Hope, Orange Freestate and Natal in South Africa; Ceylon in Asia; Eastern Australia, South Australia, Victoria, New South Wales, Tasmania, Queensland, Australia, New Zealand and New Hebrides. The delegates from the churches in these various lands represent a constituency of 30,000,000 holding the Presbyterian faith and polity.

The papers which were read were all on subjects of special interest to the Presbyterian Churches; but many of them are of general interest to all Christian churches as the list of the subjects discussed will show.

The meetings for hearing these papers and the discussion connected with them were attended by a very large audience in the midst of a very exciting election for President

of the U.S.A. This shows that religious questions have a very strong hold upon the hearts of men. We cannot pretend to give any synopsis of the several papers. We may remark in passing that the papers on the fundamental points of the Christian system enlisted the deepest interest.

It more particularly interests our readers to know that foreign missions engaged a good share of the attention of the Alliance. The views expressed in regard to the manner of conducting missions among the heathen will be accepted by the friends thereof as wise and good. The opinions were strongly in favour of co-operation by the missionaries of all Societies in the one common aim of all—conversion. It was in favour of consolidation of the Churches of those missionaries of the same faith and order in each country. The desire was expressed that there should be as little continuance of the separations and distinctions, which exist in Christian lands, as possible. These views were expressed in the following paper which was adopted by the Alliance:—

Inasmuch as one of the great objects embraced in the constitution of this Alliance is to entertain all subjects directly connected with the work of evangelization, such as the relations of the Christian Church to the evangelization of the world, the distribution of mission work, and the combination of church energies, especially in reference to great cities and destitute districts; and this Council having manifest evidence from various quarters of the

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strong and increasing desire among the Churches in connection with it that some suitable measures should be taken to secure as far as practicable co-operation in the work of foreign missions; therefore be it resolved:

First, That the success which has attended the work of foreign missions claims devout gratitude to God from the whole Christian Church; and the desire expressed for such co-operation as may be found suitable should be recognized as one of the most hopeful signs of the future.

Second, That the Council is deeply impressed with the importance of close union in the practical work of the mission field among the Reformed Churches; and approving generally of the recommendations accompanying the report of the committee on co-operation in foreign mission work, and remitting the same to the various churches of the Alliance for their consideration, regards it as most desirable and timely were the Churches represented in this Council to adopt such measures as in their wisdom might seem meet for maturely considering the question of the best means of further organizing and unifying evangelization in the several fields in which a plurality of Presbyterian missions are contiguously established, and this in such a manner as to be in harmony with the interests and claims of the parent Churches.

Third, That the Council, assuming no right to offer suggestions or initiate measures for the Churches represented in it, does respectfully approach them by

the communication of the paper hereby adopted with the expression of its fraternal and dutiful regards as an assemblage of committees appointed by them to confer upon matters of common interest in promoting our common Christianity, and with the prayer that these great and holy ends may be advanced by a careful consideration of the matters herein set forth.

Fourth, To carry into effect the reference of this matter to the several Churches concerned in it, the Council does hereby appoint two committees, namely, for the United States and Canada: Rev. William M. Paxton, D.D., of New York, Convener; for Europe and other places not otherwise provided for: Dr. Murray Mitchell, Convener.

It shall be the duty of these committees to communicate in such manner as they may deem best with the Churches assigned to them and report the result to the next Council.

Fifth, Should it become manifest in the meantime that plans of co-operation to some extent can be agreed upon amongst some of the Churches interested, the said committees are authorized and requested to give such aid in carrying them into effect as may be found practicable.

We commend this volume to the attention of our readers as one of great interest and as containing very valuable discussions of many important questions.

The New Testament in Southern Mandarin Colloquial.

THE National Bible Society of Scotland have brought out a new edition of this version of the N. T. The great peculiarity of this edition is that it has "headings of the subject of the respective pages; an introduction to the several books, and two maps, viz; A map of Palestine during the time of our Lord, and a map of

St. Paul's Travels. The edition is well printed on white paper. It is bound up in one volume, and also in separate parts and various styles of binding, as will be seen in the advertisement in the second page of cover. It will be found to be a good edition by those who use the southern mandarin.

Report on the production of Silk and its manufacture in China. Special Series No. 3, Shanghai. Statistical Department of the Inspector-General, 1831.

THIS is a very important and complete Report on this extensive and valuable production of the Middle Kingdom. It will afford, to those

who are interested in silk manufactures, accurate means of judging of the extent and value of this industry among this people, and the pos-

sibility and probability of its extension. It makes clear to what extent the industry of the people have already repaired the injury which

was done, both to the means of producing silk and its facilities for manufacturing it, by the Tai-ping rebellion.

The Rock of Our Salvation, by the late Rev. W. S. Plumer, D.D. *Translated into easy wen-li*, by the Rev. H. C. DuBose, American Presbyterian Mission Press, Shanghai.

THE table of Contents reads as follows:—

Chapter I. Christ All in All.—II. Divinity.—III. Sonship.—IV. Incarnation.—V. Messiah.—VI. Mediator.—VII. Prophet.—VIII. Priest.—IX. King.—X. Humiliation.—XI. Views of Christ's Work.—XII. Redeemer.—XIII. Sacrifice.—XIV. Atonement.—XV. Intercession.—XVI. Resurrection.—XVII. Ascension.—XVIII. In Heaven.—XIX. Absence from Earth.—XX. Second Coming Judgment.—XXI. Shepherd.—XXII. Physician.—XXIII. Glorious Reward.—XXIV. Sin of Unbelief.—XXV. Conclusion.

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This statement of the contents of the book presents to every one the rich treasury of gospel truth which it contains, and the provision which has been made for its being used as a class book in schools and classes. We commend it to the attention of all. By a special grant from the American Tract Society of funds to meet the expense in part in printing it is sold at the low price of ten cents for a book of three hundred pages.

Report of the Foreign Missions of the Presbyterian Church of England for 1880.

THIS is a pamphlet of twenty-seven pages. It gives a very clear statement of the results of the labors of the missionaries during the time under review. The statement shows a continuous and healthy growth in every department of the work. An increase in the number of converts, a growth in Christian knowledge and conduct on the part of the members, the systematizing of the work, advancement on the part of the native churches in the matter of self support, improvement in the methods of raising up native helpers, &c., &c. It is a noticeable peculiarity that the Chairman of the Executive Committee of the Synod for direct-

ing the work of Foreign Missions is a layman, H. M. Matheson, Esq. He is an elder in one of the Presbyterian Churches in London, and a member of a large commercial house in that great metropolis. It is most gratifying to see a man engaged so largely in mercantile pursuits giving the matured experience of his business life to the blessed work of furthering the spread of the Gospel. We hope to see as the standard of Christian consecration is elevated, many more who are engaged in secular pursuits giving a portion of their time to Christian work in every department of that labor.

Original Map of the Hill country North and West of Peking from surveys of Dr. O. F. Von Mollendorff. Drawn by Dr. Richard Kiepert, Berlin, 1881. This is accompanied by a second map of "Routes in the Chinese Province Dehy-li and the environs of Tientsin, from surveys of Dr. O. F. Von Mollendorff. Drawn by Dr. Richard Kiepert, Berlin, 1881.

THESE maps were originally published in the Journal of the Geographical Society of Berlin, to accompany some notes published by Dr. O. F. Von Mollendorff, of his travels in North China. The publisher has sent a number of copies of the Maps to China. They are on sale at Messrs. Kelly and Walsh, Shanghai. These maps are beautifully printed. As they give details only of these tracts of country which have been properly surveyed by Dr. Mollendorff and other Europeans, they are very accurate. The routes, which Dr. Mollendorff took in his

various excursions from Peking and Tientsin are all marked in red lines. This map will be especially useful as a guide to all excursionists. They will also be especially useful to all who hereafter go out to make surveys in that Province, showing to them clearly what parts have been already surveyed, and also those parts which need to be surveyed according to European science in order to get accurate details for a complete map of the Province of Chili. We have great pleasure in commending these maps to the notice of our readers.

The China Review: for March and April, 1881.

THIS number of the *Review* contains the usual number of articles on a variety of subjects. The first article, "A short journey in Szechuan," by E. H. Parker, will interest most readers. The notices of new books are very interesting. We copy some remarks on the Chinese character "Seven," by H. K., that any of our readers may afford, if they can, the information for which he asks. "In speaking of the *seven* days' duration of the feast given by Ahasuerus (*Esther*, Chap. 1) Pere Cibot considers it remarkable that the same number of days should

have been adopted in China from the highest antiquity, in the observance of fasts and feasts, &c. He says we find it mentioned in the I-king, when worship is prescribed every *seven* days. Sze Ma-tsien speaks of a sacrifice to Shang-ti every *seven* days; the Li-ki directs that fasts be observed for *seven* days. * * * As all the Chinese whom I have consulted fail to discern any such signification attached to the character *seven*, I should be obliged if any of the readers of the *Review* could throw some light on this subject."

The Chinese Globe Magazine, Shanghai, 1881. Rev. Young J. Allen, D.D., Editor.

WE are very much interested to see the continued improvement in this well conducted magazine. Dr. Allen has secured an able staff of regular

contributors as stated on each number, viz; Rev. A. Williamson, LL.D.; Rev. C. W. Mateer, D.D.; Rev. J. Edkins, D.D.; J. Dudgeon, Esq.,

M.D.; Rev. T. Richard; Rev. G. John; Rev. W. Muirhead; Rev. E. Faber; and Rev. A. P. Parker.

The Table of Contents for each No. shows that these contributors furnish articles of very great interest and instruction, as see No. for July 2nd, 1881.

- I. Travels, (illustrated) with observations on Geography, History, and International Relations, &c., No. 28, Foreign Wars of the U.S.A. - - - Editor.
- II. On the best methods of promoting the prosperity of China - - - King-hu.
- III. Christianity from the practical side. Humanity No. 9. - - - Rev. E. Faber.
- IV. Text of recent Treaty between Russia and China.
- V. The Papacy, its rise functions, &c. - - - Rev. W. Muirhead.
- VI. Homiletics. The subject, (Continued) - - - Rev. A. P. Parker.

VII. Physiology. Circulation of the blood, (Continued) - - Dr. Dudgeon, M.D.

VIII. Summary of news.

Missionaries will do great service to the members of the churches to secure the widest circulation of such a periodical among them. Its circulation among all classes of the Chinese community cannot fail to produce a most beneficial influence in the enlightenment of all, in removing prejudices and stimulating them to seek further improvement in knowledge. It is a marvel that so much instruction can be furnished for the small sum of \$1.00 a year as the subscription price.

History of China, by Demetrius Charles Boulger, Author of "England and Russia in Central Asia," "Yaboo Beg of Kashgar," &c., &c. Vol. I. London: W. H. Allen & Co., 1881.

THIS is a very handsome volume of some 600 pages. The Author has obtained some celebrity by the publication of the volumes mentioned in the title page. And as the studies for the writing of those works brought him to China he appears to have formed the purpose of writing a history of this great Empire. His preface is not long and does not give us any information as to the Author's qualification for the task he has undertaken. He does not inform his readers on what authorities he relies. He gives a remark of Gibbon as presenting the need for the work, viz: "Gibbon has truly said, in his immortal work, that 'China has been illustrated by the labors of the French,' and that statement is almost as true now as it was when he wrote the words." Gibbons great work was published,

in 1876 more than a century ago. Since that time there have appeared in the English language more works on China and in relation to the Chinese than have appeared in English. This remark of the Author in his preface would appear to state that he sets little store by the works published in English, as those of Sir John Francis Davis, Rev. W. H. Medhurst, Prof. S. W. Williams and the many others writers who have written more or less extensively on China as Morrison, Meadows, Mayers, Edkins, Chalmers, Doolittle, Dennys and others, and especially that which Rev. Prof. Legge has done to make China known to western people by this translation of the Chinese Classics. The idea suggested by this remark in his preface is carried out in the body of the work, for the authorities

principally referred to are French writers. Indeed he appears to have followed closely the "Histoire Générale" of De Mailla. This might be expected from the conclusion of his preface. He says, "In conclusion, I may be permitted to state that all quotations, principally speeches, &c., in the body of the work, where no reference is given, have, without exception been translated from the 'Histoire Générale' of Mailla." In his spelling and manner of writing Chinese words and names he has followed his French authorities. Hence those who have been accustomed to read English works in China will have some little trouble to recognize

familiar words under this different spelling.

It would have been proper, while proposing to supply a want in English literature as to China, if our Author had given some recognition to that which has been done by others.

This volume which gives the history from the earliest periods down to A.D. 1350 is divided into twenty-five chapters. The history of the last five centuries the Author expects to comprise in one volume, and that it will be finished about the end of this year. The work is on sale at Messrs. Kelly and Walsh, Shanghai.

Notices of Fusang, and other countries lying East of China, in the Pacific Ocean. Translated from the Antiquarian researches of Ma Tuan-lin with notes, by S. Wells Williams, Professor of Chinese Language and Literature in Yale College. New Haven, 1881.

THIS long heading states clearly what is contained in the pamphlet of thirty pages of which it is the title. Those who are interested in the investigation as to what country is meant by Fusang will be interested in reading it. The notices of the country and of the people as given by the Chinese Antiquarian Ma are very indefinite and do not clearly indicate what country was referred to. As the information communicated in regard to the country and its people is of little importance

it appears to us that the time and labor which have been expended in the inquiry what country was referred to, might have been directed to many other more important questions which would have yielded more important results. Any one desirous of getting a copy, can obtain it by applying to Professor Williams. The paper was first read before the American Oriental Society and published in the Journal of that Society Vol. XI., 1881.

